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THE

CAMBRO-BRITON.

FEBRUARY, 1822.

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Preliminary Notices.

WE transcribe with pleasure the following postscript to J.O. C's last letter (which we have not been able to insert), as being the first tribute of approbation to our substitution, in Welsh orthography, of the v for the F. We have no hope, however, of overcoming the general obstinacy in this particular, and, especially, with respect to the more extensive improvements, proposed by our correspondent.—"Pray, cannot you," he says, "or some other individual, contrive some new characters for those, that are now double, such as DD, LL, NG, CH? I am glad, that you have adopted v instead of F, though I frequently forget the change. If Palamedes could add four letters to the Greek alphabet, and Simonides the same number, I think, that you surely, or some other literary individual, can make such a change in our alphabet, as may render it more simple and more agreeable to the eye. Don't be too scrupulous about alterations, that are clearly for the better. Opposition you must expect; but, if you have reason and good sense on your side, you will surely prevail at last. Let us not stick to old things any longer than they are found useful and convenient."—We hope to take up this subject hereafter.

The communication from Cheshunt has arrived; but we fear, from its length, that we should be trespassing too much on our English readers by inserting it. We have already, perhaps, gone beyond due bounds in this respect; though the Welsh translations, we have hitherto admitted, have not been without their interest. If, however, we can find room for a part of our correspondent's contribution, it shall appear.

CHWILIEDYDD has our thanks for his favour, of which we shall be happy to make use in our next, if we find we can do so, without violating the rule, to which we have alluded in the preceding notice. He will perceive, that we have attended to his other request, but it was impossible to do so in the way he wished, without exposing the communication to the advertisement-duty. We hope, however, the mode, we have adopted, will answer the purpose at least as well.

We have received OBSERVATOR's letter, and thank him for his kind and useful hints. He shall hear from us very soon.

The letter from Llanvyllin, signed CARACTACUS, and entitled "Refutation of Dewi," has also come to hand; but, as it relates only to an isolated passage of Dewi's letter, and that having no connection with the objects of the CAMBRO-BRITON, we should, on that account alone, have declined inserting it, even, if the very intemperate expressions, employed in it, did not operate to its exclusion. The writer will find, however, by an article in this Number (which was in print before his communication arrived), that the circumstance, about which he so indignantly writes, has not wholly escaped our notice.

A CORNAVIAN has just arrived and shall appear in our next.

ERRORS CORRECTED.

The corrections, as usual, will be found within parentheses.—No. XXIV. p. 71, l. 5, "expected" (excepted). No. XXV. p. 147, l. 6, "consolations" (music), "music" (consolations). p. 153, l. 5, "seven" (several) p. 158, l. 10, "*Saxonie*" (*Saxonicè*). p. 167, l. 19, "now then" (now and then). l. 25, "prompeth" (prompteth). p. 173, l. 21, "of original" (of the original). p. 190, l. 26, "countries" (counties). p. 181. l. 25. "cerrddau" (cerddau). p. 183, l. 10, "in" (on). l. 16, "South Wales" (North Wales). p. 187, l. 9, "It but" (It is but). p. 191, l. 22, "Hood's" (Flood's). p. 192, l. 2, "*meliora! speremus.*" (*meliora speremus!*)

Abergavenny disputed in the year
1235 1235 — 587 years after it was
founded by Madog ap Selyf
Lord of Bromfield

THE CAMBRO-BRITON.

FEBRUARY, 1822.

NULLI QUIDEM MIHI SATIS ERUDITI VIDENTUR, QUIBUS NOSTRA IGNOTA SUNT. CICERO *de Legibus.*

WELSH LAWS.

WE are now about to resume the Translation of the Laws of Hywel Dda, of which all those, affecting the economy of the royal household, under the general denomination of the Laws of the Court, have appeared in the preceding volume *. These, according to the classification in most of the existing MSS., form the first division of these ancient ordinances: what remain are of a more comprehensive character, and may be regarded as embracing the substance at least of the ancient Common Law of Wales. Hitherto our translation has been little more than a transcript of that inserted in the first volume of the Cambrian Register, which agrees, generally, with the principal copy, published by Wotton, as well as with that belonging to the Welsh School, printed in the Archaiology. The continuation of this version, however, in the second volume of the Cambrian Register, wants the methodical arrangement observed in the former part, and is at variance also, in this respect, with the two other copies, to which we have just alluded. For this reason we shall, in the sequel of this version, adhere to the copy, published in the Archaiology, occasionally collating it with the edition by Wotton, although between the two there appears no material variation. However, as the former of these has not yet appeared out of its native garb (for it constituted no part of Wotton's collection), it may be of use, with reference to the more general illustration of these ancient relics, to render that the basis of our ensuing version.

In addition to the foregoing remarks we wish to premise, that the prefatory paragraph, which follows, is extracted from

* See pp. 250, 295, 342, 393, and 439.

Wotton, and is not to be found in the Archaiology. We have, however, adopted it, as importing a degree of solemnity by no means unsuitable to the occasion, and as agreeing, moreover, with a similar proemium, which introduces the first part of these Laws *. In the copy in the Archaiology, we should also mention, there occurs, between the Laws of the Court and those translated below, an enumeration of the nine privileged witnesses, who were to be credited on their single testimony, called in Welsh *Y Naw Tavodiawg* †; but, as its insertion there seems much out of place, it is reserved for a more appropriate opportunity. In other respects we shall adhere closely to the arrangement of the original, notwithstanding that its advantages are not very apparent. If, however, a separate English translation of these Laws, which they well merit, should ever be undertaken, a new and more methodical classification ought to be adopted. The present, with more gallantry, perhaps, than propriety, commences with the ordinances relating to Women.

THE LAWS OF HYWEL DDA.

[*Continued from vol.* ii. p. 545.]

THE COMMON LAW.

Of Women ‡.

HITHERTO, by the assistance of God, we have treated of the Laws of the Court; now, by the help of our glorious Lord Jesus Christ, we will explain the Common Law of the Country, and we begin with those relating to Women.

Of these the first is, that, if there be presents made to a married woman, they are to be considered as part of her marriage portion until the end of seven years, and, if she shall then be separated from her husband, all, that belongs to them, shall

* See vol. ii. of the CAMBRO-BRITON, p. 249.

† Arch. of Wales, vol. iii. p. 377.

‡ Arch. of Wales, ib. See also Wotton's "Leges Wallicæ," p. 73.

§ This, according to Wotton, was to take place "if three nights from the seventh year had elapsed before the separation." The word, above translated "marriage portion," is *agweddi* or *egweddi*, and is explained, in another part of the Laws, to mean the portion given by the parents of the wife on her marriage.

be divided into two parts §. It belongs to the wife to partition, and to the husband to choose.

The swine shall go to the husband, and the sheep to the wife; but, if there be but one sort, let it be divided into two equal portions; and, if there be sheep and goats, the sheep go to the husband and the goats to the wife; if but one sort, let it be divided.

Of the children two parts go to the father and one to the mother: the eldest and youngest to the father, and the middle to the mother *.

The household furniture shall be thus divided.—All the milk vessels, excepting one pail, shall go to the wife: and all the dishes, excepting one dish which shall go to the husband, shall belong to the wife. The car and yoke †, that carry the furniture out of the house, shall go to the wife. All the drinking vessels shall belong to the husband; and to him shall belong the large sieve, and the fine sieve to the wife. The husband shall have the upper stone of the quern, and the wife the lower ‡. The bed-clothes, that are worn uppermost, shall belong to the wife: those, that are underneath, the husband shall have until he marries again, and afterwards he shall restore them to the wife. And, if another wife lie with him in these clothes, she shall pay to the former wife a satisfaction for the affront §.

* In the original *pervedd*, which means, abstractedly, the middle part, and is hence used for the entrails or bowels.

† The words, in Welsh, are *càr a iau*, which Wotton translates *carrus cum jugo*. The *car* was of several sorts, and the Welsh anciently used four kinds of yokes, called *beriau*, *meïiau*, *ceseiliau*, and *hiriau*. The car and yoke, here alluded to, must have been those commonly employed, and such as are still in use in some parts of North Wales, particularly in Merionethshire.

‡ The particular nature of these mills cannot now, perhaps, be ascertained; but, as they composed a part of the household furniture, they may have been similar to the Scotch querns. The original term is *breuan*. There was anciently in use, in Wales, a curious sort of mill, which, having been once put in motion, worked afterwards of itself. W. Salisbury had one in 1574, and Dr. Davies mentions the discovery of a shaft of a wheel belonging to one some years subsequently, at Bryn y Castell, in Merionethshire, and which he minutely describes.

§ Literally "shame of face," *gwynebgwarth;* the word occurs often in the Welsh Laws, but is sometimes written *gwynebgwerth*, which implies the price of the face. Wotton renders the word, on this occasion, by "multa honoris violati."

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The husband shall have the kettle, the rug*, the cushions and trestle †, the coulter, the felling hatchet, the auger, the settle‡, and all the reaping-hooks, excepting one, which shall go to the wife. The wife shall have the pan, the trivet§, the common axe, the saw, the plough-share, the whole of the flax ||, the linseed, the wool, the house-bag and all that it contains, except gold or silver, and that is to be divided; for house-bags ¶ are hand-bags. If there are webs to divide, the little balls shall go to the children, if there be any; if not, let them be divided. The barn belongs to the husband, with all the corn that may be above or under the ground. The husband shall have all the hens and one cat; and the rest go to the wife.

The victuals shall be thus divided: the wife shall have the meat, as well as the cheese, that is in salt; and, after it is hung to dry, the husband owns it. The vessels of the broken butter and the broken cheese ** belong to the wife. The wife shall have as much meal, as, with the strength of her hands and knees, she can carry from the store-room †† to the house.

Both of them shall retain their own clothes, excepting their cloaks, and those shall be divided.

* *Brycan*, translated, by Wotton, *gausapa*. It is any rough cloth, such as a blanket or rug. It may mean here a carpet.

† The original words are *gobenydd a thrawstyle*, which it is not very easy to translate. Wotton renders them by one word, *cervicalia*, and considers the last term in the original to be a corruption of *teisban tyle*, which signifies the centre of the homestead and must have been, consequently, affixed to dwelling. Wotton appears, therefore, to be wrong; and the word is, more probably, to be derived from *traws* and *tyle*.

‡ Here again, Wotton is at fault. He translates *perging* by *anthepsa*, a stew-pan. There is abundant authority, however, for the translation above given, notwithstanding the conflicting conjectures of which Wotton speaks: there is scarcely a farm-house in Wales which has not, even now, its old family settle, or *perging*.

§ *Trybedd*, original; *tripos*, Wotton. The *trybedd* was an utensil used for holding pans and kettles over a hearth-fire. It is still common in some parts of Wales, where the luxury of stoves and grates is still unknown.

|| *Llîn achlan*. The utensils, and other articles, here specified, differ materially from those in Wotton.

¶ Mr. Richards, in his Dictionary, most unaccountably, considers the original word here, *trythgwd*, as synonymous with *tlysau*, jewels. Perhaps he fell into this error by finding, that the *trythgwd* was employed for carrying jewels, and so, by a figure, mistook the container for the contained.

** *Llestri ymenyn bwlch, a'r caws bwlch.* †† *Cell.*

If the husband be privileged, let him show his privilege before the partition; and, after he has had his privilege, let the division take place as above stated.

Let their debts be divided into two parts.

If the separation take place before the end of the seventh year, let the husband deliver to the wife her marriage portion, her paraphernalia, and her maiden fee *. If she was betrothed when a maiden, she ought to have whatever utensils are in use †; and, if, before the seventh year, she shall desert her husband, she shall lose the whole of these, excepting her maiden-fee and her satisfaction for partial abduction ‡.

If, however, the husband should be leprous, should have a foul breath, or be unable to discharge his marital duties; if, from either of these causes, she should desert him, he ought to return all that belongs to her.

If, from the death of the husband, the separation takes place, she ought to have half of every thing, but the corn §; for no wife can have any corn except a bride ||.

In case of a separation through the near decease of either, the sick party shall divide with the aid of the priest ¶, and the other shall choose. The sick party ought not to bequeath any thing except mortuaries to the church, and the lord **, and the payment of his debts; and, although they are bequeathed, the son may break through the bequest: but he shall be styled an incor-

* The original words are *ei hagweddi, a 'i hargyvrau, a'i chowyll*, which Wotton renders by *dos, paraphernalia, et antipherna*. We have already given an explanation of *agweddi;—argyvrau* means, generally, jewels or ornaments, and may imply, here, such as the wife brings with her;—the last word, *cowyll*, denotes the settlement made by the husband on the wife the morning after his marriage, and was similar to the *morgengabe* of the Germans. In Wales it was considered as the price of the bride's virginity.

† In the original, *ar ei garn.*

‡ *Gwynebgwerth am ei godwyn.*

§ Wotton's copy makes nó exceptions.

|| *Gwraig bwys:* Wotton translates it *sponsa.* It would appear from this and some other passages, that different degrees of marriages, or rather of connubial contracts, were formerly known in Wales.

¶ The original word here is *periglawr*, which Wotton renders by *parochus.* It appears to have meant, here, the priest, by whom extreme unction was administered, and who was, in such a case, allowed to assist the dying person. This mode of partition was called *ysgar byw a marw*, or a sharing between the living and the dead.

** The "lord" is not mentioned in Wotton.

rigible son*. Whoever shall violate a bequest, that is to say, of mortuaries or debts, shall be accursed.

If, while living, the separation should take place, the wife may abide with her property in the house for nine days and nine nights, that it may be known whether the separation is legal; and, if, at the end of the ninth day†, the separation should prove to be right, she may depart, her goods first, and, after the last penny‡, herself.

The fine for the insult of a woman, when married, shall be according to the rank of her husband, that is to say, the fine of her husband§; before she is married, according to the rank of her brother, namely, the half of her brother's fine. The satisfaction for the murder of a woman, whether she be married or not, is half that of her brother.

If a man desire another wife, after having parted from his first, the former shall be free. After a man has parted from his wife, and she has been married to another, and the first husband repents of having parted from her, if he overtake her with one foot within the bed [of her second husband] and the other outside, he shall have his wife again.

If a married woman shall have committed any disgraceful act, *contrary to her conjugal duty*‖, the husband shall receive a satisfaction for the injury.

If she be convicted of adultery, the satisfaction for the injury shall be increased one half; for this is to be regarded as a species of enmity.

* * * * *

If the husband shall deny his adultery, he shall clear himself by the oaths of fifty men, and the wife by the oaths of so many women.

* * * * *

* *Mab anwar*—rendered, by Wotton, *filius improbus: anwar* is, literally, wild or ungentle, but appears here to have a technical signification.

† This has allusion to a time of appearance in law; the original word is *nawveddydd*, and does not occur in Wotton.

‡ This is a literal translation of the original terms, which seem to imply the last particle of the wife's property. Wotton's edition has, in this place, many various readings as well as additions.

§ Wotton has here, "the third part of her husband's fine," viz. *traean sachâed ei gwr.*

‖ We may say of these Laws, as has been said of a celebrated Roman poet, that *quibusdam locis nolumus eas interpretari.* This is one of those

Whoever shall have clandestinely enticed a maiden, and, before they are united, she shall ask him "What art thou willing to give me?" and he shall state what he will bestow upon her, and that on his faith; if, after this, he shall attempt to deny it, and she take legal measures against him, then shall her word be good evidence; for he had taken her to a place where there were no legal witnesses *.

[*To be continued.*]

GENEALOGY OF THE SAINTS†.

[*Continued from p.* 140.]

E.

EDEYRN, the son of Nudd, or Lludd, ab Beli ab Rhun ab Maelgwn Gwynedd ab Caswallon Law Hir ab Einion Yrth ab Cunedda. He is the patron saint of Bod Edeyrn, in Mon, and of Llanedeyrn, in Lleyn.

EDWEN, a female saint of Saxon lineage, being either the daughter or niece of Edwin king of Northumberland, who was educated at the court of Cadvan, in Caer Segaint. To her is dedicated Llanedwen, in Mon.

passages, which, however, we will venture to give in the words of Wotton: "*Si facinus turpe matrona perpetraverit, vel dando suavia, vel palpandam se præbendo, vel corporis copiam dando, viro ejus, &c.*" The two places below, wherein the sense is supplied by asterisks, relate to the same particulars. It deserves to be remarked, that similar provisions occur in the laws of Alfred (sec. 11 and 18), which affords an additional proof of the assistance he must have received, through Aserius Menevensis, from the Welsh Laws, while compiling his own famous code.

* The word in the original here is *neithiorwyr*, translated by Wotton *pronubi*, which, however, does not convey the full meaning of the Welsh term. A *neithiorwr* seems to have been one who attended the completion, or consummation, of the marriage ceremony. In the case, therefore, of a clandestine marriage, the unsupported testimony of the bride was admitted against the husband, and she is, accordingly, mentioned as one of the nine privileged witnesses, to whom we have adverted in the prefatory part of this article. A woman, married without witnesses, had, by the ancient law of Gwynedd, no more for her portion than three heifers; but, by the custom of Dyved, she was entitled to the same dowry as if she had been regularly betrothed by her parents.

† Arch. of Wales, vol. ii. pp. 40-42.

Egryn, the son of Gwrydr Drwm ab Gwedrog ab Geraint ab Garanog ab Glewddigar ab Cynwag Rhychwain, of Bod Rychwain, in Rhos. He is the patron saint of Llanegryn, in Meirion.

Eigrad, the son of Caw of Prydyn. He was the brother of Cafo, Cwyllog, Gallgo, Maelog, and Peirio.

Einion, the son of Owain Danwyn ab Einion Yrth ab Cunedda. He had brothers named Seirioel, in Penmon, and Meirion, in the cantrev of Meirion. He is generally styled Einion Vrenin yn Lleyn, or Einion the King in Lleyn.

Eithras, who came with Cadvan from Llydaw into this island.

Elaeth, the son of Meirig ab Idno ab Meirchion ab Grwst ab Ceneu Coel Godebog. His mother was Onien Greg, or Onen, the daughter of Gwallog ab Lleenog. He is mostly styled Elaeth Vrenin, or king Elaeth. There is a chapel in Mon called after his name. *Cyngogion Elaeth* are ancient moral verses, supposed to have been composed by him.

Elen, the daughter of Coel Godebog. "She found the holy cross, which had been hidden in the earth by the Jews."

Eleri, the daughter of Brychan, the wife of Ceredig ab Cunedda, and the mother of Sant the father of Dewi, archbishop of Mynyw. Avon Eleri is a river in Ceredigion, probably named after this saint.

Eleri, the daughter of Dingad ab Nudd Hael, and the sister of Baglan, Gwytherin, Lleuddad, and Tegwy. She lies buried in Pennant Gwytherin.

Elvod, the son of Gowlydd, a saint at Caer Gybi, in the year 773. His name is Elvodugus, in some books; and Nennius calls him Elbotus.

Elian, the son of Gallgu Redegog ab Carcludwys ab Cyngan ab Ysbwys ab Cadrod Calchvynydd. His mother was Cyna, the daughter of Tewdwr Mawr ab Madog ab Emyr Llydaw. There is a poem on the legend of Elian Ceimiad, as he is often styled, written by Gwilym Gwyn. Llanelian in Rhos is dedicated to him; and his well is there, wherein, on paying a fee to the owner, persons devote the names of their enemies, so that they may be afflicted with such pains as may be mentioned at the time when the ceremony of devoting them

takes place. This evil has been carried to great lengths, even down to the present time *.

ELINED, the daughter of Brychan, who lies buried at Crug Gorseddol.

ELLTYD. He is probably the same with Illtud Varchog, the founder of Bangor Illtud, in Glamorganshire. Llanelltyd, in Meirion, is named after him.

ENDDWYN, the patron saint of Llanenddwyn in Ardudwy, Meirion.

ENVAIL, the daughter of Brychan, a saint at Merthyr Envail, in Caermarthenshire.

ENGHENEL, the daughter of Brochwel Ysgythrog. To her is dedicated Llanenghenel, in Mon.

ERBIN, the son of Cystennin Gorneu, and the brother of Digain.

EUDDOG. There is a church having the name of Llaneuddog near Dulas, in Mon.

EURGAIN, the daughter of Maelgwn Gwynedd. She is the patron saint of Llaneurgain, or Northop, in Flintshire.

F.

FAGAN. He came with Bran into this island. See Dwyvan. There is a church bearing his name in Glamorganshire.

* So lately as April, 1820, a person of the name of John Edwards, of the parish of Northop, in the county of Flint, was tried at the Flintshire Great Sessions, for defrauding one Edward Pierce, of Llandyrnog, in Denbighshire, of fifteen shillings, under the pretence (to borrow the classical language of the indictment on the occasion), "that the said Edward Pierce was put into Fynnon Elian (St. Elian's Well) and that some great evil and misfortune would, in consequence, befal the said Edward Pierce, and that he, the said John Edwards, could avert the said evil and misfortune, by taking him, the said Edward Pierce, out of the said well, if he, the said Edward Pierce, would pay unto the said John Edwards the sum of fifteen shillings." This "the said Edward Pierce" was weak enough to do, as well as to accompany the arch enchanter to the well, where several superstitious ceremonies were performed, to the no small satisfaction of both parties, and the ignorant dupe returned home with a full persuasion, that his affairs, which had long being "going cross," would thenceforward be in a more prosperous state than ever. Deceived in this, however, he brought the offender to justice, and the latter was rewarded for his ingenuity by an imprisonment of twelve months. This trial affords as extraordinary an instance, as any on record, of ignorant and superstitious credulity, and is more worthy of the monkish ages than of the nineteenth century.

Fraid, or Fred Leian, otherwise Brid, also called Fred Wyddeles, or Fred the Gwyddelian. She is the same as St. Bride. Llan Sant Fraid Glàn Conwy, and Llan Sant Fraid Glyn Ceiriog, are dedicated to her: but the churches in South Wales are dedicated to her as St. Brid.

Finan. He was a disciple of Aidan. See *Mona Antiqua*, p. 153, and Flaherty's *Ogygia*.

Flewyn, the son of Ithael Hael of Llydaw, and the brother of Gredivael. Llanflewyn, in Mon, is dedicated to him.

[*To be continued.*]

THE WISDOM OF THE CYMRY*.

THE COUNSELS OF THE WREN'S ATTENDANT†.

1. Seek instruction and advice, and act according to reason.
2. Trust to no one but to God, and to the strength that he has given to thee.
3. The best power is the power derived from reason; the power from reason is a power from God.
4. The best instruction is instruction derived from genius.
5. The best companion is a pure conscience.
6. The most courageous of all actions is to amend.
7. Be every thing from thyself, under the protection and power of God, and not from man, nor from wealth, nor from law, nor from suffering, other than a pure conscience, and what God may will.

THE WELCOMINGS‡.

Welcome a friend with wisdom:
Welcome a stranger with a banquet:
Welcome a female with courtesy:
Welcome a nobleman with gallantry:
Welcome the proud with flattery:
Welcome the learned with silence:
Welcome the young with song and familiarity:
Welcome the old with amenity:

* See vol. ii. of the Cambro-Briton, p. 392, in the Note.
† Arch. of Wales, vol. iii. p. 131.
‡ Ib. p. 132.

Welcome the blessed with piety:
Welcome God with blessedness.

THE NINE RURAL ARTS*.

1. Gardening.
2. Working of metal.
3. Working of wood and stone.
4. Bardism.
5. Harping.
6. Weaving.
7. Dyeing.
8. Pharmacy.
9. Barter.

These were known and practised by the old Cymry before they had cities and a system of monarchy.

THE NINE POLITICAL ARTS†.

1. Grammar.
2. Arithmetic.
3. Mensuration.
4. Astronomy.
5. Pleading.
6. Philology.
7. Military art.
8. Navigation.
9. Judicature.

These were invented after the Cymry had congregated in towns and cities, and had established a system of monarchy and privileged arts.

ETYMOLOGY.

THE NAME "CYMRY‡."

TO THE EDITOR OF THE CAMBRO-BRITON.

SIR,—The new etymology of the name CYMRY, first suggested by the Cambrian Register§, then patronized by the

* Arch. of Wales, vol. iii. p. 121. † Id. ib.

‡ We have much pleasure in giving publicity to the following letter, not merely on account of its own merit,—itself a sufficient recommendation,—but because it involves an inquiry, which, although nominally philological, is, in fact, of considerable interest, in a more essential view, to the student of Welsh history, and indeed to the more general scholar. For this reason, we anxiously hope, that the "questions and doubts," proposed by our correspondent, will draw forth from some of our readers the answer he wishes. It is only by such a collision of sentiment that there is any chance, in a litigated point of this nature, of arriving at a satisfactory conclusion.—ED.

§ Vol. i. pp. 12 and 17. Our correspondent is wrong, however, in stat-

CAMBRO-BRITON *, and, lastly, used by the writer of the justly admired "Essay on the Antiquity of the Welsh Tongue†," as illustrative of that point, doth not appear, in the judgment of many of your friends and well-wishers, so well established as to bear the weight that is put upon it, but merits a revision and farther confirmation. To promote this object, I beg to propose, for information's sake, the following questions and doubts, to be answered and solved by yourself, or by some of your numerous and intelligent correspondents.

1. Is there any precedent or example, that sanctions or authorizes the general acceptation of this etymology?

2. Have the aboriginal inhabitants of any other country, in any age, been designated by a proper name, in their respective languages, implying a similar meaning?

3. Did a custom prevail among the earliest inhabitants of the earth to distinguish each other, as having been the first or last comers into a country?

4. Doth the prefix CYN invariably imply *first*, or *primitive*, in point of time? Doth it not also imply *chief*, or *principal*, in merit or in rank? And may not the appellation CYMRY signify, with equal propriety, the *chief people*, as they confessedly were, for the sovereignty of the island belonged to them? And may not this designation be intended rather than the other?

5. Is not the "*first day*" translated, not "*cyn-dydd*," but "*y dydd cyntaf?*" And doth not the name "*Brigantes*" come from "*Obricynta*," and not from "*Cyn-obri?*" And doth not the word "*cynrain*" signify "*chief spearmen*," and not "*first spearmen?*"

6. If we allow the CYMRY of Britain to be a first or primitive people, we must allow them to have been the immediate descendants of Adam and Eve, or at least of Noah, and that the language, spoken by the progenitors or renovators of the human race, must have been CYMRAEG, and that therefore the CYMRAEG must be the most ancient language in the

ing that this etymology was "first suggested" in the Cambrian Register: it may be found in Mr. Walters's Dissertation on the Welsh Language, p. 6. *et seq.* and also in Mr. E. Williams's Lyric Poems, vol. ii. p. 92.—ED.

* Vol. ii. pp. 44 and 373.—ED.

† See CAMBRO-BRITON, No. 24, p. 76.—ED.

world*. Doth not this concession tend to revive and restore the rejected descent from *Gomer*, the grandson of Noah?

7. If the CYMRY of Britain be identified with the *Cimbri* of continental Europe, and with the *Cimmerii* of Asia, why is no mention made of the former by the Latin and Greek historians, who have treated copiously and diffusely of the character and exploits of the two latter? And why do the *Bretons* of Gaul refuse to recognize the CYMRY of Britain, under that denomination, though descended from the same original stock?

8. If the continental *Cimbri* first peopled Europe, why is there no mention made of *them* also, till about one century prior to the commencement of the Christian æra, whereas Hu Gadarn conducted his CYMRY into Britain 600 years at least before that period?

9. If the continental *Cimbri* spake the CYMRAEG language, why are no traces left of it in the names of those territories, which these people are known to have possessed and inhabited, for a long continuance of time, viz. Jutland, and the northern parts of Germany? Doth not this circumstance give a plausible air to the assertion of many respectable and learned authors, that the language of these people was Gothic,—that they themselves were of the Gothic or Scythian extraction,—and that their name *Cimbri* is derived from *Kimber*, which word in the Gothic language is said to signify *valiant?*

10. The dispositions and habits of the CYMRY of Britain widely differed from those of the continental *Cimbri*. The former sought to obtain lands and dominion, not by fighting and bloodshed, but through justice and in peace. The maxim of the latter was "*Dentur fortioribus.*" Rapine, violence, and blood was their trade, and the order of their day. The one had instituted in a very remote period the refined and scientific system of Druidism: the other remained, as they were at first, barbarians. No two people could be more opposite in their principles, their practices, and their pursuits.

* Without wishing to anticipate, in any respect, the reply that may be made to the objections of our correspondent, we feel it our duty to observe here, that he appears to impute to the CAMBRO-BRITON a construction of the etymology in question with which it cannot fairly be charged. The term CYN, first or primitive, we never meant to apply exclusively, on the occasion under consideration, to the primæval race of mankind, but rather to a *priority* of settlement by the CYMRY, at whatever period of the world, in some particular country. See the passages of the CAMBRO-BRITON above cited.—ED.

11. Can no better proof of the alledged identity of these two people be adduced, than the fortuitous coincidence of the name? Will an argument, derived from so imbecile and unsupported a source, content the English and foreign antiquaries? Will they not smile at the far-fetched definition of the name CYMRAEG, quoted from Mr. Walters's Dissertation? Can this name mean any thing else than the "Speech of the CYMRY," as the CAMBRO-BRITON itself has defined it? What learned and judicious antiquary will be induced, by a mere *Ipse dixit*, to expunge from his vocabulary the word *Celtic*, and substitute in its place the word *Cimbric*, without any solid reason being given for so doing, but what arises from the absolute necessity of procuring support to an hypothetical etymology; or consent to a revolution in the antiquarian world, which subverts all those revered authorities, which have enjoyed the sanction of ages, sets aside the united testimony of every approved author, both ancient and modern, that has written upon the primæval population of Europe, and transfers the parental preeminence from one migrating tribe to another, as it serves to support or debilitate a preconceived opinion?

Deprecating, as I do, the application of weak and inconclusive proofs to the elucidation of British history, I hope that either you, Sir, or some of your correspondents, will remove these doubts, and place the subject in a clear and convincing point of view. That a certain tribe, speaking a language very similar to the present CYMRAEG, peopled the middle zone of Europe, I do stedfastly believe; and that the inhabitants of Wales were, from time immemorial, designated by the general name CYMRY, I do also believe. But that this name CYMRY was conceived *ab initio*, or at any period prior to the publication of the Cambrian Register*, to imply a first or primitive people, I do as stedfastly deny. The best and safest mode of interpreting British names of persons, places, &c. is to adopt and follow the example and practice of our British progenitors in the imposing of them. Their invariable custom was to call people after the name of their several territories, and to name the territories from some local feature, or striking position, which they respectively possessed. Let this process be pur-

* See the last note in p. 205. *antè*. We repeat the correction of this oversight, not because we deem it a matter of any importance, but because we wish the merit or fault (be it which it may) to rest where it ought.—ED.

sued by a modern Welshman in his attempt to interpret the signification of the names of the three primary divisions of the Isle of Britain, viz. CYMRU, LLOEGR, ALBAN; and he will find that, in the Welsh language, the first implies *a country of dales* and *steeps*, a character retained to this day: the second, *a region of lakes* and *marshes*, as the primitive state of England undoubtedly was, (amply attested, among other instances, by the name *Llyn-dain*, London, the lake of the Thames): the third denotes *towering hills*, corresponding, with surprizing exactitude, to the modern appellation, *High-lands* (of Scotland). These several derivations, now for the first time announced, and of which I solicit the favour of your opinion, flow in a natural and an easy manner, and are descriptive of the countries, which they respectively designate: whereas that of CYN-BRO, which must be changed, first, into CYN-VRU, next into CYMRY, seems to be forced and violent, and may be appropriated to designate, in the Welsh language, any *Aborigines* whomsoever, as well as those of Britain *. I am in possession of many other etymologies of British names, equally novel, striking, and descriptive, which I shall transmit to you, if acceptable.

LEOMINSTRENSIS.

P. S. In poetry, the life of which is fiction, it may be allowable to call *Mona* the dark isle: but, when it is gravely reported in a note, that *Anglesea* (or Mona), from its thick woods of oak, was anciently called the *Dark Island*, this requires animadversion. You, Sir, are of course sensible, that Anglesea (or Mona) did not abound anciently in thick woods of oak, more than it does at present, and that it was never called by any respectable author "*Ynys Dywyll.*" The most probable name of it was "*Ynys Diwyllt*," i. e. "not precipitous," like the adjoining county of Caernarvon, its surface being more level and plain, not raised into steep hills, but small elevations only †.

* After all, it is probable, that the names of the earliest inhabitants of Europe, who left Asia soon after the dispersion, are to be derived from the Hebrew language, such as the *Celtæ*, *Scythæ*, &c.—LEOMINSTRENSIS.

† The observations in this postscript have reference to a note on the "Lament on the last Druid," in our 24th Number, extracted from Mr. Parry's "Welsh Melodies", and which Mr. Parry appears to have introduced on the occasion merely as explanatory of the popular notion upon

EXCURSION IN NORTH WALES.

[*Continued from Page* 160.]

We found the Hand, at Llangollen, a tolerably decent inn; and, ordering a steak by way of luncheon, we strolled out towards some old monastic ruins in the neighbourhood. After walking about two miles, we reached Valle Crucis, another retired spot, magnificently adorned with bold and picturesque scenery. In a recess on one side, amidst a luxuriant grove of ash trees, the elegant ruins of Valle Crucis Abbey (called, by the Welsh, Llan Egwestl) disclosed their mouldering fragments to our sight. The most rigid anchorite,—even Hugh Bellot himself, austere as he was,—could not have selected a spot more completely secluded from the "busy hum of men," than that in which this abbey is situated. Built at the very bottom of a deep dell, it is screened from view, till a person is close to it, by the high and well-wooded hills which rise around it; and there is something exceedingly tranquil and soothing in the scene which its decaying fragments exhibit. To judge from the architectural specimens which the Abbey still displays, it must have been a grand and magnificent pile. At the west end are the remains of a very beautifully ornamented arched door-way; above this are three lancet-shaped windows, and over them a circular one, with three divisions. A cloister on the south-side, which, a century ago, was merely a shell, is now a comfortable farm-house. The east end, from the style of its architecture, appears to have been erected at a later period than the rest of the building, and its long, narrow, pointed windows give it a very cumbrous and gloomy appearance. The dormitory is converted into a hay-loft, to which there is access by outside stairs of heavy masonry: it is supported by three rows of arches, on round pillars with ornamented capitals. The area of the church is too much crowded with ash trees to be seen to advantage; and the elegant window of the chapel is nearly quite concealed by the luxuriance of their foliage. A pleasing melancholy, however, pervades the whole,

the subject, with reference to an expression used in the poem. Under this impression we did not think it necessary to subjoin any remark of our own.—Ed.

and creates an emotion infinitely more delightful than that which a more splendid and perfect structure might produce:—

> Hail! mould'ring arches of yon reverend pile,
> That seem in age's hoary vest to shine:
> All hail! for here creative Fancy reads
> Of ages past the long forgotten deeds!

Valle Crucis, like Vanner, near Dolgellau, was a Cistertian monastery, and dedicated to St. Mary. It was founded, in 1200, by Madog ab Gruffydd, the potent Lord of Bromfield, and grandson of the famous Owain Gwynedd, Prince of Wales. It is said to have been the first Welsh abbey which was dissolved, and its dissolution happened in 1235, from which time to 1612 it remained in the crown, and was then granted by James the First to Edward Lord Wootten. Its revenues were estimated at nearly £200 per annum *.

On our way back to the inn we turned aside to view the ruins of Dinas Bran Castle, situated on the summit of a lofty and very steep mountain, about a mile from Llangollen. It was a building of some magnitude, and, from its situation, must have possessed many important advantages. It is supposed to be one of the oldest fortresses in the Principality, but the precise period of its foundation is not known. It was the principal residence of the powerful Lords of Yale †, and

* The revenue of this abbey, which was £188, was, after its dissolution, appropriated to the tythes of Llangollen and Wrexham. According to tradition, this celebrated building comprised originally several distinct chapels, governed by their separate priests, and so contrived that the service, performed in any one, never disturbed the devotional ceremonies of the rest. One of the chimnies in the dwelling-house, formed out of the ruins of the southern cloister, contains a relic of a sepulchral monument, on which is the following fragment of an inscription:—"Hic jacet—ARVRVI—." There is also another mutilated inscription in the circular window above mentioned, which has been thus deciphered:—"AD—ADAM—DNS—fecit hoc opus pace beata quiescat"—and underneath "M—D—." Miss Seward, in her beautiful poem on Llangollen Vale, thus happily describes the situation of this monastery.—Ed.

> ——— "On the brink of Deva's wandering flood,
> Your rich arch glimmering through the tangled glade,
> Your gay hills towering o'er your night of wood,
> Deep in the vale's recesses as you stand,
> And, desolately great, the rising sigh command."

† The Lords of Yale were the descendants of Osborn Fitzgerald, Earl of Desmond, who followed Gruffydd ab Cynan from Ireland, whither he

might have been founded by one of them, In 1390 it was inhabited by Myvanwy Vychan, or Vaughan, a most beautiful female, and a descendant of the house of Tudyr Trevor. Her charms inspired more than one Child of Song, and the Bard Hywel ab Einion Llygliw addressed an ode of great sweetness to her; but, as it is to be found in Evans's "Specimens of Welsh Poetry," I shall not quote it*.

The ruins of this old castle present an object wildly desolate. The obtrusive weeds which fill the court-yard, the ivy and moss which cover the fast-decaying wall, form a scene at once pleasing and melancholy, and lead the imagination back to the days of old, when this now shattered fortress echoed loudly to the shouts of mirth and revelry. And, in contemplating the contrast, we cannot but reflect upon the omnipotence of time, and the comparative nothingness and vanity of man's boasted attainments †.

By the time we regained the inn we had been absent nearly two hours; and, after having discussed our steak with some little celerity—occasioned, probably, by the length of our walk, and the keenness of the mountain-air—we prepared to proceed on our way to Corwen (10 miles distant), which we had fixed upon as our resting-place, till the coach should take us up, and convey us towards Caernarvon ‡.

* * * * * *

It was late before we reached Corwen, which is an insignificant village, but rather romantically situated at the foot of the

had retired to avoid the troubles which agitated Wales in the 11th century.—[The tradition, that this castle was ever the residence of the Lords of Iâl, wants confirmation.—Ed.]

* The original poem is preserved in the Archaiology of Wales, vol. i. p. 512.—Ed.

† There are several vague traditions as to the foundation of this ancient fortress, and one of them, without much reason, ascribing it to the Gallic chieftain, Brennus, or Brân. The style of its architecture, however, as far as it can be traced through the present ruins, evidently belongs to the Britons; but the period of its erection is involved in obscurity, as is also that of its demolition. A brook, in the neighbourhood, bears the name of Nant Brân, which, no doubt, is derived from the same origin as that of the castle itself. The name of Brân was common to several British chieftains of ancient times.—Ed.

‡ The part, which immediately follows in the M.S., has already appeared in the Cambro-Briton, under the title of an "Extract from a Manuscript Tour."—[See vol. ii. p. 448.—Ed.]

Berwyn mountains. As we approached the inn we perceived two or three horses in the yard munching their corn, and seemingly just arrived from a journey. Sounds of hearty glee and conviviality issued also from the house, and two or three of the *femmes de cabaret* were hurrying to and fro, busily engaged in preparing for the entertainment of guests. We were somewhat fearful, from these signs, that the apartments of the inn, which is, by no means, large, were occupied for the night; and, as we had no great inclination to extend our peregrinations any farther that evening, we beheld these busy preparations with no great complacency. To ascertain, however, how matters stood, we entered the house, and learnt that we might have two very good beds and a sitting-room to ourselves if we wished, but that a party of gentlemen were just going to supper, and, most probably, would have no objection to our joining them. Both my friend and I are naturally of a social disposition, and the latter proposal was, by far, the most congenial to us. I, therefore, wrote on a card—"Two gentlemen from England, ramblers through Wales, would be particularly gratified by being admitted into your society for the evening;" and the landlord, Mr. Clark, immediately carried the note to the party in the parlour—

Alone he went—alone he came not on:—

a fine and hearty-looking young man accompanied him, and accosted us with much cordiality. "Gentlemen," he said, "my companions will be all very glad of your company. Had we known that you were in the inn, we should before this have petitioned you to add to the glee of our little party; but we had no idea that there were any English strangers at this time of the year at Corwen. Come, let me introduce you to my companions."—He opened the door of an adjoining room, as he spoke, and ushered us into the presence of a most goodly company. Round a table in the middle of the apartment were ranged seven or eight gentlemen in the most merry humour imaginable. A quantity of fishing-tackle, deposited in various parts of the room, indicated the manner in which the party had been occupied during the day: and we have since learnt, that these convivial meetings are by no means infrequent at Corwen, as the Dee in the neighbourhood affords the angler excellent sport. The ceremony of introduction was soon over,

and we sat down at the table, altogether unknowing and unknown. But we felt none of that awkward restraint, which a person usually experiences when he is conscious of having intruded upon the privacy of others; because we were convinced from the manner of all present, that we were heartily welcome, and that reserve would have been but a sorry return for so much free and warm-hearted suavity. Nay, we soon found, that it was the chief delight of the Welshmen to render us all those little nameless civilties, which are so gratifying to a stranger, and which—more than the most pompous and elaborate courtesy—impress him with a favourable opinion of the kindness and hospitality of his entertainers. There was a total absence of that frigid formality, which is always repulsive, and which, in most instances, indicates a lamentable narrowness of mind*; but there was abundance of that genial and attractive harmony, which is often to be found among the inhabitants of a secluded but civilized country. Our repast was excellent. Some very delicious salmon and trout from the Dee, with some prime mutton from the mountains, and some of the best fowls I ever tasted,—washed down withal with no stinted allowance of capital sherry,—was fare not to be slighted by two tired, and, we will add, hungry travellers. But it was the the charming spirit of good humour and conviviality, which cast so radiant a lustre over the whole. Never did I spend a happier evening than that which I passed so pleasantly at Corwen; and it was with no trifling regret that we bade adieu to these social Cambro-Britons, when they mounted their horses to return home. What part my friend and I played in the occurrences of that memorable evening, it becomes not me to relate; but I will record the flattering farewell of the young man, who first introduced us to the company—"Thank you, gentlemen!" he exclaimed, as he shook us warmly by the hand, "thank you for one of the pleasantest evenings I

* A highly esteemed friend of mine, who has travelled a great deal, says, that there are but two methods of treating those stiff, supercilious fops, which are to be met with in all parts of the kingdom,—either to outfop them, or to treat them with downright boorishness. He has generally found the first plan most efficacious; for nothing vexes your superlative fine gentlemen more than a greater and more preposterous display of affectation. I mention this for the benefit of my rambling readers.—*Verbum sapientibus.*

have ever spent. I am sorry you go to Caernarvon. If you will alter your intention and sojourn with me at Llangollen for a week or two, you will contribute greatly to the pleasure of an old lady and her son, who will do their utmost to render your visit agreeable—can I prevail?" I replied, that a previous engagement with a friend at Caernarvon prevented us from accepting an invitation so gratifying; but, should we find time to stop at Llangollen on our return, we would most assuredly call upon him. "Well, I hope for the best," said he, as he mounted his horse; and, again shaking us by the hand, he bade us farewell—enjoined us to remember our promise—rode on, and we saw him no more!

How often do those persons, who are accustomed to travel through a secluded country, fall in, during their wanderings, with some bright ethereal spirit by far too beautiful to dwell amidst the rude but honest rustics around him! And how radiant do the attributes of such a spirit appear by being contrasted with the simple and homely qualities of the neighbouring peasantry! In this light did we view the young Welshman, whom we met at Corwen, and, although we saw him no more after the pleasant evening which we spent there, yet have I often thought of him in my idle hours of meditation, as one who might do noble things were his strong and ardent spirit withdrawn from its seclusion. There was that in his open brow, and expressive features, which told that he inherited a benevolent sensibility, and a grand nobleness of soul. I never remember to have met with a stranger, for whom I felt a more intense degree of interest, than I did for this young and warm-hearted mountaineer; and it was with no little sorrow that we quitted the Principality without once more seeing him. But an unforeseen occurrence hastened our return to London; so that we were constrained to forego the pleasure we had anticipated from spending a few days at Llangollen.

[*To be continued.*]

WELSH TRANSLATIONS.

In giving a place in our pages to the following letter, we are fully sensible of the tender ground on which we are about

to tread. The translation of tne Scriptures is, in most countries, protected by so many pious prejudices and by so much well-merited veneration, that any attempt to impugn its accuracy is naturally regarded with jealousy and apprehension. In Wales, in particular, this feeling has always prevailed in a greater or less degree, and our national version of the holy volume has been held to possess, in its very errors, a privileged exemption from the profane interference of criticism.

The lapse of ages, and the consequent advancement of learning and knowledge, have only served, in this respect, to spread the shield of piety, with a more devoted enthusiasm, over the hallowed depository of so many divine truths; and, while its imperfections—we are still alluding to the Welsh translation—have been acknowledged (and what human work is without imperfections?), they have been, at the same time, pronounced to derive a new authority, as it were, from the consecrating powers of time.

To speak in general terms, however, of our national version of the Bible, we are ready to admit, that, in most, perhaps, in all, qualities, which give value to such a work, it may safely be placed in competition with the similar productions of other languages; and it must, moreover, ever remain a noble monument of the industry, and, in many respects, of the learning, of its compilers. But it must not be concealed, on the other hand, that it is chargeable with many inaccuracies of diction, arising, in some degree, from the imperfect state of biblical criticism, at the period in which it was written, but more especially, we think, from an inattention to the peculiar resources of the Welsh tongue, which, more than any other European language, admits of an adherence to the idiomatic characteristics of the original. The consideration of this point comes expressly within the scope of our labours, although we have no wish to render the CAMBRO-BRITON an arena for any angry controversy on the subject*. We feel no scruple, however, in admitting the following communication, and especially as the sentiments, it conveys, are delivered with a temper and judgment in every way suitable to the occasion; but, with respect to our correspondent's emendations, we leave them to speak for themselves.

* We are far from desiring, however, to exclude opinions, expressed with a becoming temper; and we even invite communications of this character.—ED.

THE BIBLE.

TO THE EDITOR OF THE CAMBRO-BRITON.

MR. EDITOR.—Will it be an unpardonable offence, if I say a few words on the Welsh translation of the Bible? I am aware that it is a subject of considerable delicacy. Such is the veneration, in which the performances of our ancestors are held by some, that any thing, that tends to derogate from their merits, is branded with the name of heterodoxy. This degree of veneration is surely indefensible; though, no doubt, a considerable portion of respect is due to them for their useful labours. The debt we owe to Dr. Morgan is undoubtedly very great, and also to them who amended and revised his first attempt; but to attribute perfection, or something that borders on perfection, to their works, is more, I think, than what can well be justified.

That the translation is generally faithful must be allowed: its deficiences mostly consist in energy and elegance of expression, of which our tongue is so remarkably capable. There is a general looseness and superfluity in the diction, foreign to our language, and, in some degree, borrowed from the English. Had the idioms of the originals been more closely followed, the translation would have been much more energetic and elegant, and even more faithful, the Welsh being so similar to them in its construction, especially to the Hebrew.

The first object, no doubt, in translating such a book as the Bible, which contains the mind and will of heaven, and which reveals what is of the last importance to the welfare of immortal beings,—the first object, no doubt, is to convey its meaning in intelligible language, and intelligible, if possible, to the lowest capacity. But, if this first object can be secured while a more literal version is made, another material advantage is acquired, that of a diction more forcible and more elegant: and a literal translation, so literal as to be almost verbatim, or word for word, would, according to my humble opinion, be so far from injuring the intelligibility of the Bible to uncultivated minds, that it would add to it in no small degree, the meaning being thereby more concisely and more powerfully conveyed. The vehicle of truth, especially of truth so important, should not, I think, be the heavy and ill-shaped workmanship of a mechanic, who may have lived two or three centuries ago, when the world was just emerged from the whirlpool of ignorance

and papal superstition. After ages of improvement, it must be expected that its form and appearance, though materially the the same, should undergo some change and be rendered more elegant, that an alteration should take place in it, similar to that which has taken place in those vehicles which traverse our public roads with so much velocity, and which, though now much more light and commodious * than when first invented and in shape greatly improved, are yet, on that account, not less, but much more, advantageous to the public in general. In a similar way, would, as I apprehend, the advantage be to the public good by an improvement in the diction of our translation. So important, indeed, are some of the truths of revelation, resting on facts so plain and intelligible, that no garb, however mean, can *materially* affect their worth and efficacy; but yet it may, in a degree, be injurious to them. Far be it from me to apply to this subject the sentiment contained in this line, *virtus, nisi cum re, vilior algâ est ;* and yet I am disposed to attribute considerable importance, in respect of usefulness and efficiency, to the dress in which truths appear: it is one of those subsidiary means to attract and win the attention of mankind.

Great apprehensions, I know, are entertained in some quarters, respecting the injurious effects likely to be produced on the public mind by any alteration in our present trenslation. A judicious proceeding in the business would prevent any effects of this kind; and not only would prevent any that may be injurious, but would produce such as may be good and beneficial to the public. The fear of creating doubts and perplexities in the minds of the uninformed part of society, would at once be dispelled by adopting this rule,—"not to alter the meaning, but to convey it in a more appropriate language."—But let it not be thought that I am an advocate for a diction borrowed from the age of Taliesin, or from any of our ancient poets;—no,—the diction must be familiar and intelligible to the present generation. That the nature and character of what I have in view may be seen, I shall add two short specimens. The first contains 13 verses of the first chapter of Genesis, and the second, the first Psalm.

* We hope our correspondent will not be displeased with the alteration we have taken the freedom of making in this place; the original word, he will perhaps agree with us, on reconsideration, was not strictly correct.--Ed.

GENESIS.—Pen. I.

1. Yn y dechreuad y creodd Duw y nevoedd a'r ddaear. A'r
2. ddaear oedd avluniaidd a gwag, a thywyllwch ar wyneb y
dyvnder, ac yspryd Duw yn ymsymud ar wyneb y dyvroedd.
3. Yna dywedodd Duw, "Bydded goleuni;" a bu goleuni.
4. A gwelodd Duw y goleuni mai da oedd; a gwahanodd Duw
5. rhwng y goleuni a'r tywyllwch: a galwodd Duw y goleuni yn
ddydd, a'r tywyllwch a alwodd yn nos. A bu hwyr, a bu bore,
y dydd cyntav.
6. Yna dywedodd Duw, "Bydded ehangder ynghanol y dyvr-
oedd, a bydded yn gwahanu rhwng dyvroedd a dyvroedd."
Velly gwnaeth Duw yr ehangder, a gwahanodd rhwng y
dyvroedd odditan yr ehangder a'r dyvroedd oddiar yr ehang-
8. der: a bu velly. A galwodd Duw yr ehangder yn Nevoedd.
A bu hwyr, a bu bore, yr ail dydd.
9. Yna dywedodd Duw,—"Casgled y dyvroedd odditan y
nevoedd i'r un lle, ac ymddangosed y sychdir:" A bu velly.
10. A galwodd Duw y sychdir yn ddaear, a chasgliad y dyvroedd
11. a alwodd yn voroedd. A gwelodd Duw mai da *oedd*. Dyw-
edodd Duw hevyd,—"Egined y ddaear egin, llysiau yn
hadu hâd, pen frwyth yn dwyn frwyth, yn ol ei ryw, sydd a'i
12. hâd ynddo, ar y ddaear:" a bu velly. Yna dugodd y ddaear
egin, llysiau yn hadu hâd yn ol ei ryw, a phren yn dwyn
13. frwyth sydd a'i hâd ynddo, yn ol ei ryw: a gwelodd Duw
mai da *oedd*. A bu hwyr, a bu bore, y trydydd dydd.

PSAL: I.

1. Dedwydd y gwr ag ni rodia
Ynghyngor annuwiolion,
Ac yn fordd pechaduriaid ni saiv,
Ac yn eisteddva gwatwarwyr nid eistedd;
2. Ond ynghyvraith Iehovah ei hyvrydwch;
Ac yn ei gyvraith a vyvyria ddydd a nos.
3. A bydd vel pren a blaned wrth frydiau dyvroedd;
Yr hwn, ei frwyth a rydd yn ei bryd, a'i ddalen
Ni wywa; ac oll a wnel a lwydda.
4. Nid velly yr annuwiolion,
Ond vel us, yr hwn a wasgar y gwynt.
5. Am hyny ni saiv annuwiolion yn y varn,
Na phechaduriaid ynghynulleidva 'r cyviawnion.
6. Canys edwyn Iehovah fordd y cyviawnion;
Ond fordd yr annuwiolion a ddivethir.

With the exception of one or two words, the foregoing translation is strictly literal, without even the least transposition

These exceptions are owing to a difference in the idiom of the two languages. The relative אשר is used in Hebrew, as ος in Greek, very frequently without the verb substantive; but the practice in Welsh is the very reverse, the auxiliary verb is used without the relative. Of the few instances, in which the Hebrew and Welsh idiom differs, this is one; and of which our translators seem not to have been aware, for they used, in most places, both the relative and the verb.—By avoiding all circumlocution and cutting off all superfluities, the Bible would be considerably reduced in size (according to a calculation that I have made, at least, *one tenth*), besides the advantages of simplicity, force, and elegance in the diction. Your's truly,

BRAWD DEWI.

ANTHOLOGIANA.—No. II.

IN the former number of the ANTHOLOGIANA * we stated, that the articfe was designed to "embrace rather some of the scattered flowers of the *awen* than the charms of its luxuriant foliage in all its fulness and variety." This is still the object to which we wish to adhere, though it may be thought, that the ensuing quotations somewhat exceed the bounds, we originally prescribed to ourselves. However, be this as it may, the passages, now selected, could not be curtailed without sustaining some injury; and, as they are all peculiarly characteristic of our ancient poetry, the reader, we hope, will not be displeased to have them entire. They are all extracted from the works of Taliesin, whose poetry, as the Welsh scholar knows, is impregnated with a particular description of mystic lore, over which time has, in most instances, thrown a dark and impenetrable veil. The first passage, that follows, depicting some strange monster, appears to be of this character.

From *Dyhuddiant Elfin*, or Elfin's Consolation †.

Y mae pryv atgas
Cyvrwng dwvn a bas,

* CAMBRO-BRITON, No. 24, p. 102.
† Arch. of Wales, vol. i. p. 20.

Cyvled ei enau
A Mynydd Mynnau :
Nis gorvydd angau,
Na llaw, llavnau.
Mae llwyth naw-can-mèn
Yn rhawn dwy bawen ;
Un llygad yn ei bèn,
Gwyrdd val glas iäen ;
Tair fynnon y sydd
Yn ei wegilydd :
Mor-vryched arno
A noviant drwyddo.

There is a hideous beast
Between the deep and the shallow,
His jaws as wide
As the Mountain of Peaks* :
Him death shall not overcome,
Nor hand, nor blades.
There is the load of nine hundred wains
In the hair of his two paws ;
One eye *there is* in his head,
Green like a blue sheet of ice ;
There are three fountains
In the nape of his neck :
Sea-monsters thereon
Do swim through him.

The next extract appears to describe a tempest, or thunder-storm, and, as we think, with much force of expression.

From *Anghar Cyvundawd*, or the Feud of Society †.

Gogwn attrevnawr
Cyvrwng nev a llawr,
Han atsain advant,
Pan ergyr divant,
Pan llewych ariant,
Pan vydd tywyll nant.

* Mynydd Mynnau, translated the Mountain of Peaks, is generally considered to be the name of the Alps.

† Arch. of Wales, vol. i. p. 34.

I know who is the regulator
Between heaven and the earth,
When an opposite hill is echoing,
When devastation urges onward,
When the silvery vault is shining,
When the dell shall be gloomy.

There are two or three words in this extract particularly expressive; such, for instance, is *atsain*, which signifies a reverberation: it is thus used in Ezekiel, with reference to the mountains, c. vii. v. 7.

From *Cad Goddeu*, or the Battle of the Trees *.

Cenynt gerddorion,
Erysynt gadväon,
Dadwyrain i Vrython
A oreu Gwydion.

Minstrels were singing,
Warrior-bands were wondering,
On the raising-up again of the Brython †
That was effected by Gwydion ‡.

The following lines from the same poem, descriptive of a warrior, deserve to be extracted.

My march melyngan,
Cyvred á gwylan;
My dun nid eban
Cyvrwng mor a glàn,
Neu gorwyv gwaedlan
Arno cant cynran.
Rhuddem vy nghylchwy,
Aur vy ysgwydrwy;
Ni gàned yn adwy
A vu ym govwy,
Namyn Goronwy
O Ddolau Edrywy.

* Arch. of Wales, vol. i. p. 28.

† The name of one of the early colonies that came after the Cymry into this island. See CAMBRO-BRITON, vol. i. p. 47.

‡ A mythological personage, who is, probably, to be identified with the Saxon Woden.

My steed *is* of yellow-white,
Swift of course as the sea-mew;
I myself pass not
Between the sea and the shore,
But I cause a bloody field
With thereon a hundred heroes.
Studded with ruddy gems my belt,
Of gold the rim of my shield;
There filled not the breach
Any that visited me,
Except Goronwy
Of the dales of Edrywy.

The foregoing passage furnishes a few more instances of the force and variety of the Welsh compounds, such as *melyngan, gwaedlan, rhuddem*, and *ysgwydrwy*. But these and others must be sufficiently obvious to the Welsh reader.

From the Song of Daronwy *.

Dyddeu dwy riain,
Gweddw a gwriawg vain,
Heieirn eu hadain,
Ar wyr yn goriain;
Dyddeu cynrain
O amdir Rhuvain,
Eu cerdd á gynghain,
Eu gwawd á ysgain.

There came two noble dames,
A widow and a slender wedded one,
Of iron *were* their wings,
Upon warriors brooding;
There came primary men of spears
From the surrounding land of Rome,
Of whom the song is harmonious,
Whose praise is spreading.

The words *cynrain, amdir*, and *cynghain* may be noticed in this extract as being farther illustrative of the poetical expressiveness of the Welsh language, and of the attention paid to it, in this particular, by the bards.

* Arch. of Wales, vol. 1. p. 63.

WELSH LITERARY SOCIETIES.

ADDRESS

Delivered at a MEETING in BRECON, Dec. 5, 1821, by the Rev. W. J. REES, M. A. on the formation of the CAMBRIAN SOCIETY IN GWENT*.

"MR. CHAIRMAN AND GENTLEMEN—According to the notice which has been just read from the Chair, we are met for the purpose of forming a Society in the District, for the preservation of the remains of the ancient, and the encouraging of the cultivation of the modern, literature of our country; and certainly a truly important purpose, inasmuch as, according to the attention which a nation has paid to the works of men of genius, and the patronage and encouragement, which it has given to the literary exertions of the human mind, it has prospered and become eminent, and, in proportion as this attention and encouragement have been withheld, the celebrity of states has declined, and degenerated into barbarism.

"When we contemplate the comparatively little spot, of which the Principality of Wales consists, we are astonished at the efforts in this respect of our ancestors, whose example loudly calls upon us to preserve the remembrance of their exertions, and to do justice to our country, by patronizing the energies of its literary talent. If we carry our thoughts back for eighteen or nineteen centuries, we shall find that a very considerable portion of Europe spoke a language of a kindred stock with the Welsh; but, through the effects of conquest, and the lapse of time, this language has in a manner disappeared in all countries except our own, and the districts of Ireland, Scotland, and France, where the Irish, the Gaelic, and the Breton are spoken. While the modes of speech of the powerful states of ancient Gaul and Spain have become so in-

* We recommend this spirited and very able "Address" to the particular attention of such patriotic individuals, connected with Wales by their rank or property, as may not already have lent their patronage to the Societies, formed for the cultivation of our national language, and of the literary pursuits associated with it; and more especially do we recommend it to the consideration of those (for unfortunately there are some of this character) who, from an unnational and renegade feeling, have endeavoured to depreciate the value of objects, so intimately connected with the best interests of Wales, as those contemplated by the several Welsh institutions.—ED.

termixed with the Latin, and that of England and of a great part of Ireland and Scotland with the Teutonic, as to form new languages, the Celtic dialects remain in these sequestered spots in a great measure free from foreign mixtures in a wonderful manner; and, with respect to the Welsh, it has withstood the encroachments of the Saxons, the fury of the Danes, and the address of the Normans, and is written even at the present day by our literary characters in its genuine purity.

" But, although the Celtic dialects have been preserved in some other parts as well as in Wales, yet, with respect to literature, she stands alone, paramount for ages among the nations of Europe. While darkness reigned over other countries, and other states were overwhelmed in the night of barbarism, she carefully preserved the ethereal spark, and frequently fanned it into a brilliant flame. It was from her, it is understood, that the Saxon ancestors of the English obtained their alphabet—it was from her that the renowned Alfred received instructions for civilizing and governing his kingdom—and it was from her that England procured many of her wise laws, through which she has become a mighty nation. When other countries were in a manner dead to literature, during the dark ages, her Gildas in the sixth century, her Tysilio in the seventh, and her Nennius in the eleventh, walked in, and illumined, the path of History. In the sixth century she had her Aneurin, her Taliesin, and her Llywarch Hen, pouring forth their melodious strains, and instructing and delighting their countrymen with the productions of their genius. In the twelfth, thirteenth, and fourteenth centuries, she had her Meilyr, her Gwalchmai, her Cynddelw, her Llywarch ab Llywelyn, her Davydd Benvrâs, her Gruffydd ab Maredudd, and a host of literary worthies, whose poetic works were an honour to their country. In the tenth century her Hywel Dda (Howell the Good) collected and published the laws of the nation, copies of which have been transmitted to us, and from a perusal we have not only information of the simplicity of the age, but also of the civilization and wisdom of the people.

" But, in preserving the ancient documents of Welsh literary genius, many MSS. have, through want of care, been either lost or destroyed; some left to moulder unheeded in damp

places, some suffered to be irretrievably lost through neglect, and many consumed by accidental fires. To prevent a recurrence of such careless inattention, and unfortunate accident, and to collect what MSS. may be procured, that they may be placed in situations where they will be carefully preserved, and to print such as are worthy of publication, are among the objects of the Cambrian Societies; and surely what can be more praiseworthy? What can better indicate a true national spirit than to rescue from oblivion, and preserve from destruction, these literary productions, which have been the glory of the country, and rendered it celebrated among the nations?

" In addition to these important objects, the Cambrian Societies promote researches into the ancient literature and antiquities of the country. In this respect, however, much has been done of late years. W. Owen Pughe, Esq. has published a copious and valuable Dictionary of the Language, and has favoured the public with a Cambrian Biography, and some valuable Prefaces to the Welsh Works he has edited; and the Editors of the Cambrian Register, and of the CAMBRO-BRITON have contributed most materially to the promoting of this interesting subject. This District has likewise great reason to be proud of what its living natives have produced in this branch of literature. In the Chancellor of the Collegiate Church of this town, born not far distant from it, and educated in its Grammar School, the District beholds the learned author of the *Celtic Researches,* and of the *Mythology and Rites of the Druids*—one who cannot be too much admired and revered for the depth of his research, the extent of his knowledge, the ingenuity of his remarks, and the classic elegance of his diction—one whose name will be noticed with respect, whenever mention is made of writers on Welsh literature. Besides this gentleman, I shall mention another, who was not only educated but also born in this town—one whom the District may contemplate with delight—one who, by publishing his *Horæ Britannicæ,* has given a species of digest of what others had previously said on the subject, and produced a work on Ancient British Literature, which both informs and entertains the general inquirer. I shall next advert to another, to whom the Welsh *literati* are under great obligations, who was born, and is resident, in a neighbouring

county in this District,—one who is a self-taught scholar, who, by dint of genius and application, has attained a considerable rank in literature—one whose whole life has, in a manner, been devoted to the subject, and who has made extensive and valuable Collections for the History of our Country*. I scarcely need mention that the person, to whom I allude, is the venerable Bard of Glamorgan, who is now engaged in editing a Work of considerable standing, and never before published, entitled *Cyvrinach Beirdd Ynys Prydain.* It is well known by those, who have paid attention to the subject, that the ancient philosophers had two classes of instruction—one containing their more mysterious and secret opinions, which were not divulged to any but to their immediate disciples—the other comprehending the principles which were made known without reserve to the common people; the first of which kind has been termed *esoteric*, and the other *exoteric* doctrines. Accordingly, because this work professes to contain what was kept a secret from the vulgar, the Editor, agreeably to the Welsh title, calls it, in English, *The Esoteric Literature of the Ancient British Bards*, a production, which, for curiosity and value, will, doubtless, be highly prized by the admirers of Welsh literature. But, notwithstanding what has been done by these and other literary individuals, there still remains much to be accomplished, and, accordingly, the Cambrian Societies offer Premiums for Essays on different branches of the subject, which are directed to be written in English for the accommodation of those who do not understand the Welsh language. These Societies also promote this important object by encouraging communications from literary characters, which may throw light on the history, literature, and manners of the Ancient British Nation, and by recommending to general notice works of merit on the subject, and encouraging their publication by promoting individual subscriptions.

" The encouraging of the cultivation of the Welsh Language is also among objects of these Societies; and, in this respect, the late proposals of the Cambrian Metropolitan Institution for

* We have had frequent occasion to allude to these " Collections," and we gladly avail ourselves of the present, again to remind Mr. Williams of the promise which, under the patronage of the Cambrian Society in Dyved, he has made to the public in this respect.—Ed.

the best Essays in the Welsh Language from the scholars of the Grammar Schools in Wales deserve the commendation of every friend to his country. For, surely, it must be of great importance to train young persons to a thorough knowledge of the language—many of whom are probably destined for the sacred profession, and may, ultimately, succeed to the care of Welsh parishes, and, the better they are acquainted with the language of the people, the better they will be able to impart spiritual instruction to their congregations.

" The encouraging of Welsh Poetry is a prominent object of these Societies, and the intention is to stimulate the genius, and rouse the spirit, of men of talent to produce something worthy of their country. Accordingly they propose Premiums for the best poetical compositions in the language. Wales has been, in all ages, renowned for its bards and poets, and several of the poems, which the Premiums of the Societies have already elicited, have been highly to the credit of their authors, and proved that poetical genius, so far from being extinct in the Principality, abounds among us, and needs only to be roused to produce compositions worthy of any age.

" Welsh Music is likewise a subject, which engages the attention of the Cambrian Societies, and they encourage its cultivation by proposing Premiums to the best proficients on the national instrument—the harp, and to the best vocal performers accompanying it, and by engaging the aid of superior minstrels to perform the beautiful compositions of the country for the entertainment of the members. In this respect, while the admirers of Welsh Music are under great obligations both to Mr. Edward Jones, and Mr. John Parry for their exertions in editing the Welsh Melodies, the members of these Societies are much indebted for entertainment to the professional performers of the Bath Harmonic Society, who sing the Airs of Cambria with a sweetness of tone, correctness of science, and chasteness of execution, which delight all who hear them.

" As there are some persons, who feel disposed to object to these Cambrian Societies, and assert, that, so far from being a benefit, they are prejudicial, to the Principality, I propose, with your permission, to advert to the most plausible of their objections, and make a few observations respecting them. It is said, that the Welsh Language is falling into disuse, and

that the English is making rapid advances in the country, and that the zeal, evinced for the cultivation of the Welsh tongue by these Societies, will prevent the English from becoming the only language of the people, which would be for their benefit, as being more convenient for the common transactions of life, and would render the two nations more united, who are already under the same government and the same laws. Now this objection is raised on the assumption of a fact, that the Welsh has been, and is, falling into disuse to a much greater extent, and more rapidly, than is true. For upwards of ten centuries, since the reign of Offa, who made his celebrated dyke to prevent incursions of the Welsh into his territories, the Welsh language has receded, comparatively, but little within the boundary,—especially in some parts of North Wales. And in other districts, when the long lapse of time since the conquest by Edward I. and the intimate incorporation by Henry VIII. and the great encouragement, given for the attainment of the English language, are considered, it has gained much less ground than could be expected. An Englishman, travelling the public roads of the Principality, often meets with persons who speak English, and those, whom he has occasion to address at the inns, are able to accommodate themselves to his language; the Gentry, he may visit, speak English, and those, who call upon them, probably use the same tongue in his hearing; and from these slight facts, which come to his knowledge, he erroneously concludes that the English is the prevailing language of the country. It is only one, who has resided a long time in the interior, having intercourse with the common people, that can form a true estimate of the extent of the Welsh language; and such persons will readily assent to the truth of the assertion, that the Welsh is the sole living speech, not only of thousands, but of tens of thousands, and even of some hundreds of thousands, of the inhabitants of the Principality.

"The use of the two languages, instead of one, is stated to be productive, in a *religious* point of view, of no inconsiderable evil to the country, as, in consequence of both being used in some places in Divine Service, those, who do not understand the English, are induced to leave the Church, and become frequenters of the Meeting-House. The evil, here adverted to,

certainly exists, but does not arise from the cause alleged by the objector, and is owing rather to the English part of the congregation not understanding Welsh, than the Welsh not understanding English. In the parishes, adverted to, the majority of the inhabitants, for the most part, scarcely understand any thing but Welsh; yet the Minister, frequently out of courtesy and complaisance to a few English families of consideration, who are resident, gives part of the service in the language they understand, hoping to induce them thereby to become a part of his congregation. The ultimate consequence, however, in many instances is, that, the poorer people hearing in church what they do not comprehend, several of them betake themselves to other places of worship, where the service is altogether in their own tongue, and some by degrees think, in their simplicity, that the Church is intended rather for the gentry than themselves, and that they do nothing wrong in attending where they hear what is most suitable to their understandings. In those parishes, therefore, where the English inhabitants are not sufficient to constitute separate congregations and have English service to themselves, it would be desirable for the few, who are resident, to learn the Welsh, as thereby the service would of course be altogether in one language, the native inhabitants not induced to leave their church, and the evil complained of receive a complete remedy.

"Another evil complained of, which the Cambrian Societies are said to promote, and to be the means of continuing, is the inconvenience arising from the Laws being administered in the Courts of Justice in the English language among people who do not understand it. This evil, however, arises, and is continued, through the Laws being administered in a language not understood by those who are principally interested, which cannot be altogether remedied: as, however, witnesses are generally illiterate, and have not opportunities of learning the language of the Courts, and as the Welsh tongue is likely to remain for ages, the evil may be somewhat diminished by those, who are employed in the administration of justice, learning the language of the people. Were the judges acquainted with the Welsh tongue, they would be able to notice such nice points in the evidence, as are necessarily lost in a translation, and therefore more competent to perform the duties of their high office. Did

the counsel understand it, they would be able to examine the witnesses to better purpose, and correct the interpreter when his version of the evidence was not sufficiently accurate *. And, were attornies always thoroughly acquainted with the language, they would better understand the cases of their clients, and conduct the legal proceedings with greater probability of doing them justice. Indeed there is no person of superior station, who resides, or has duties to perform in the Welsh, which is by far the most considerable, part of the Principality, to whom an acquaintance with the language is not of importance. Without a thorough knowledge of it, the clergyman cannot become acquainted with the spiritual concerns of his parishioners, and give them proper instruction; without knowing it, the medical man cannot understand the information communicated by his patients, and therefore administer proper remedies for their diseases; without a knowledge of it, the commercial man cannot transact dealings with his customers, the landed proprietor converse with his tenants, or the Member of Parliament have communication with his constituents. The traveller on business, or for recreation, meets with great inconvenience from not knowing it, and the independent gentleman of fortune feels his happiness much diminished by not understanding the language of his neighbours.

"But it is said, that these evils would be removed, if every encouragement were given to the English tongue, in order that it might become the sole language of the people. It may, however, be asked, what greater encouragement can be given than has already been bestowed. For several centuries, the laws have been administered in English, an acquaintance with the English tongue has been the road to honours and preferment in church and state, and the English is almost always the first language which is taught to children in the schools of the Principality. Yet, notwithstanding these discouraging

* It would be of great benefit to the administration of justice in Wales, if a regular interpreter, well experienced in the Welsh and English languages, were attached to each circuit. At present, this duty, from being taken up by any accidental attendant on the court, is, for the most part (we speak more particularly of one circuit), very ill performed, and as often through a want of accurate knowledge of the English, as from an ignorance of the Welsh tongue, though both causes have their proportionate operation.—Ed.

circumstances, so long continued, the Welsh still remains the living language of by far the majority of the people, and will, doubtless, remain so for many ages yet to come; and, as the only practicable remedy for the evil arising to the country from the use of two languages is, that those, who know only the English, should also become acquainted with the Welsh; and, inasmuch as the Cambrian Societies, without discouraging in the least the Welsh from learning the English, indirectly promote a knowledge of the Welsh tongue among the superior classes of the resident English, and the Cambrian Institution in London professedly in the Grammar schools in Wales, they surely, in this respect, merit the patronage of every person desirous to promote the prosperity of the Principality.

"With respect to the particulars of the institution of these laudable Societies, I beg leave to advert to what I have caused to appear in a provincial paper, and mention that the Principality has, for the purpose, been divided into four Districts—Dyved, Powys, Gwynedd, and Gwent,—which coincide in general terms with the four Welsh Law Circuits; and it has been thought appropriate that the societies should be instituted, and the Eisteddvods, or General Meetings for the recitation of the Prize Compositions, and the competition of the Musical Performers, held, in the principal town in the central county of these districts. Thus the Society in Dyved, or the Western portion of South Wales, was instituted, and the Eisteddvod held, at Carmarthen, as being in the county which is central with respect to those of Pembroke and Cardigan. The Society in Powys, or the Eastern portion of North Wales, was instituted, and the Eisteddvod held, at Wrexham, in consequence of its being a principal town in Denbighshire, which is central between Flintshire and Montgomeryshire; and the Society in Gwynedd, or the Western portion of North Wales, was instituted, and the Eisteddvod held, at Carnarvon, as being in the central county between those of Merioneth and Anglesea—the several counties, respectively together named, forming the three first-mentioned districts. It is with the same idea that the Cambrian Society for the District, comprehending the Eastern portion of South Wales, called for this purpose Gwent, is proposed to be formed, and the next Eisteddvod held, in this town, in consequence of its being in the central county between

those of Radnor and Glamorgan, to which, however, is added that of Monmouth, constituting, with Glamorgan, the greater part of ancient Gwent, termed the ARCADIA of Wales—the land of poetry and music—the country celebrated for Bardic patronage, and formerly belonging altogether to South Wales.

"It is intended by these Societies to hold the Eisteddvod in either of these Districts every year, by means of which arrangement it will return to the same District every fourth year; from which circumstance, these meetings have not been inaptly called the Welsh Olympics, in allusion to those celebrated ones, so called, of ancient Greece, where contests of various kinds took place, and prizes were awarded to the victors, in like manner, every fourth year.

"The Eisteddvods, already held under the auspices of these Societies, have met with very great success;—being numerously attended by the aristocracy, by the landed and commercial wealth, by the various respectable classes, and especially by the literary talent of the country, they have been peculiarly brilliant. That at Carmarthen exceeded the expectations of the most sanguine, the Wrexham meeting was, notwithstanding, better attended, and lately, at Carnarvon, a still more numerous assemblage met on the interesting occasion. What remains to complete the Districts is the Eisteddvod proposed to be held in this town, which, it is anticipated, will be at least equally splendid with the preceding. And, for the obtaining of this desirable object, it is confidently hoped that the Nobility and Gentry resident in, and connected with, the District, comprehending, as before-mentioned, the counties of Brecon, Radnor, Glamorganshire, and Monmouth, will be zealous and prompt in affording patronage to the proposed Society, and that they will prove their love for their country, by giving such *éclât* to the Eisteddvod by their attendance, co-operation, and support, as will render it highly honourable to their patriotic feelings, and a new era in the annals of this important and interesting portion of the Principality."

DRAMATIC WRITING.

Among the peculiarities of the ancient literature of Wales there is nothing more remarkable than its deficiency in that species of writing, which is adapted to scenic representation. If we except the *Mabinogion*, there are no remains of past times, within our knowledge, that have any pretension to a dramatic character; and it is only, from their colloquial form, that the *Mabinogion* are all to be considered in this point of view. The other requisites of a dramatic composition are entirely wanting; and it is, moreover, certain, that they never could have been designed for theatrical representation. It has, indeed, been somewhat rashly asserted, that this species of amusement was formerly well known among that class of nations, of which the Welsh form a part: and the vulgar buffoonery, until lately common in Wales, under the name of *Anterlute*, has been adduced as a proof of this assumed fact*. The very name, however, of this histrionic exhibition (such as it was) seems, notwithstanding the ingenious and erudite etymology just quoted from the Cambrian Register, to indicate a comparatively modern origin, since it is obviously a mere corruption of the English word *Interlude*†. And whoever has

* We allude in this place, more particularly, to a note in the third volume of the Cambrian Register, p. 99, which we here insert for the edification, as well as amusement, of our readers.—"The dramatic entertainments, formerly so prevalent among the Celtic tribes, and still in vogue in some parts of Wales, from the paucity of their characters, and the moral tendency of their subject, may probably be traced to the same source. [*The Damhegion and Mabinogion*]. They are generally acted, in the open air, on temporary stages erected in woods and forests, and are denominated *Chwareu 'r Hen-dre-lwyd*, Dramatic Sports of the old Town. They are asserted by some antiquaries to be of Trojan origin. Many of the inferior Welsh bards delight in this species of scenic composition, which they corruptly call *Enterlude*."—Who the writer, or rather dreamer, of this sage note was we know not; but we cannot help observing, that Swift's derivation of *Alexander the Great*, from "All Eggs under the Grate," is quite as much to the purpose as the foregoing etymology of *Enterlude*. It is owing to such wild and unmeaning conjectures as this, that the real character of our ancient literature has been so much misunderstood, and so unjustly despised.

† There are, we believe, some printed collections of these Welsh Interludes, but none, of which we are aware, anterior to the last century. And it deserves also to be noticed, with reference to this point, that none of our

witnessed one of these stage-performances must have seen how little allied it was to any thing of a *scenic* character, if we except the plaustral strains of Thespis and his uncouth associates,

Quæ canerent agerentque peruncti fœcibus ora.

Yet, this very resemblance between the Welsh *Anterlute* and the first dawnings of the dramatic art in Greece may be assumed by some as a proof of the antiquity of the former, as if it were probable, that, through the various changes of manners and customs, during the lapse of so many centuries, it should still have retained its primitive character. The thing is incredible, and is not only at variance with the experience of other nations, but receives no countenance from any thing that is recorded in the literary history of our own.

The cause of this singularity in the manners and literatnre of the ancient Cymry is, perhaps, to be found, at first, in the operation of the Bardic or Druidical Institution, which appears to have been, in many respects, inimical to the encouragement of those lighter arts, which have for their object the relaxation, or the enjoyment, of time. The severity of its laws, and the grave import of most of its doctrines, may, like the sectarian spirit of after times, have had a kind of prohibitory influence on the ordinary recreations of life. And, when the mystical system of Bardism ceased to operate in its primitive vigour, the state of warfare, in which the Cymry were plunged for so many ages, must have had, though through means totally different, a tendency to the same ultimate result. To this union of causes must, in all probability, be ascribed that deficiency in the early literature of Wales, to which we have alluded, as well as the sober and staid character, which it generally assumes, supplying so rarely, as it does, any of those sportive sallies of the imagination, which, among a people, addicted to any species of public diversions, could not but have been prevalent.

We now turn from these prefatory remarks, naturally suggested by the occasion, to the particular design of this article, which is to redeem a pledge, we have long made, by intro-

early bards, even so low down as Davydd ab Gwilym, have any allusion to dramatic representations among the Welsh, a circumstance which can only be explained by their non-existence.

ducing to our readers a few specimens of a Cornish Play or Opera, which, after what we have just said, will be regarded, perhaps, as a sort of phenomenon in Celtic literature. Similar compositions, however, seem to have been common at one time in the Cornish language, as was also a rude mode of scenic representation*; but it does not appear, that the practice is to be traced to any remote age. On the contrary, it owed its origin, most probably, to the intercourse, that existed between the people of Cornwall and their English neighbours, and is, therefore, not to be considered as characteristic of their ancient and national manners. The original of the following production is deposited, we believe, in the Bodleian Library, at Oxford: and a copy of it, in the hand-writing of our celebrated archæologist, Mr. Edward Llwyd, is preserved among the Harleian Collection in the British Museum. It is from the last-mentioned MS. that the following extracts are taken; and, if the taste of our readers at all corresponds with our own, we are sure they will not be displeased with the parsimony we have exercised on the occasion. For it will be seen, that, however curious this Opera may be in some points of view, it cannot be regarded as a fair sample of Cornish literature; since, instead of exhibiting the language in its mature and native vigour, it obviously betrays, by its diction, the feeble decrepitude of its declining age. In justification of this remark, we shall insert, among our extracts, the commencement of the original, which will prove, by its corruptions, that, at the time of its composition (two centuries ago), the Cornish tongue had lost most of its genuine characteristics.

Of the plot of this drama it is hardly necessary to speak,

* Carew, in his Survey of Cornwall, has, on this subject, the following passage:—"The Guary Miracle, in English, Miracle-Play, is a kind of interlude, compiled in Cornish out of some Scripture history. For representing this they raised an earthen amphitheatre in some open field, having the diameter of this enclosed plain some 40 or 50 feet. The country people flock from all sides to see and hear it; for they have therein devils and devices to delight as well the eye as the ear. The players conne not their parts without book, but are prompted by one called the Ordinary, who followeth at their heels with the book in his hand." See CAMBRO-BRITON, vol. ii. p. 16, where the reader will find a letter on the subject from Dr. Percy, whose researches in antiquarian literature are so well known and so justly appreciated.

rejecting, as it does, not only the established unities of the stage, but the ordinary probabilities of history :—

——— velut ægri somnia, vanæ
Fingentur species, ut nec pes, nec caput uni
Reddatur formæ.

It seems, indeed, to have been written in imitation of those extravagancies, called scriptural or mystical dramas, which, about the same age, made their appearance in English literature, mixing with their many anomalies an indecent, if not a profane, perversion of the sacred narrative on which they were founded*.

The MS. in the British Museum, has the following title :—" The Creation of the World, being a Cornish Play or Opera, written by Mr. Wm. Jordan, and, for the better understanding of that language, translated *verbatim* by Mr. John Keigwyn of Monshole, of the Lower House, at the request of the Rev. Father in God, Jonathan, Lord Bishop of Exon, 1691†."—And it thus concludes :—" Here endeth the Creation of the World with the Flood, written by William Jordan, Aug. 12, 1611."—To the whole is subjoined a note, intended probably for Welsh, by Mr. Edward Llwyd, of which the following is a literal transcript :—" Mi a gydbrovays hwn â'r kynscriv, yn Akadhev Rhydychen, yr igeinved o vis Hwevror A° 170½.—E. Lhd."

Our extracts commence with the first eight and twenty lines of the Cornish.

CORNISH OPERA.

AN GREANS AN BYS.

An Kensa Core Gwawy.

DEW AN TAS.

Ego sum Alpha et Omega
Heb dalatho na dowethva :
Pur wyre me yw.

* We cannot be suspected, we hope, of including within the objects of this animadversion such a performance as the *Samson Agonistes* of Milton. Our remarks have reference to such wild and anomalous creations of the brain, as the Miracle-plays alluded to in the preceding note. These monstrous productions, as far as we recollect, had risen into particular estimation during the puritanical days of Cromwell.

† According to a note, accompanying this play, it appears that the translation was finished in the year 1693.

Oma a vythan clowdes
War face an dower yn sertan;
Try person yn udn dewges
Ow kys raynya bys vicar,
In mere honor ha vertew.

Me haux Mab ha Spirissans,
Try ythen yn un substance*,
Comprehendys in udn Dew.

Me yw henwis Dew an Tas,
Ol golosaix dres peb tra:
Seon y vyth gwrys derow ras
Nev place royall tham trigva,
Hav throne sethva on both yw may vo henna.

Han noore ynweth a wollas
Seon worth compass a vyth gwrys:
Hena vyth ow scavall droosa,
Rag ow pleasure pub preysa,
Ha thom honor maga ta.

Nev omma yn grwyes genav,
Orth ow Dewges yn sertan,
Hag ynny y vith gorrys
Neb an gorth gans joy ha cane.
Mea vyn may fons nevre.

Naw order glath glories,
A vyth royall ha splaw,
Thanhasawo then danvenys,
Rago ow servya bys vicar:
Lemyn pub order thy seat.

Me a vyn may fo gorrys,
Ha pub onyn thy theeree
A vith gorrys thom servya,
Pan vidnav ve commandya.

The preceding passage is thus rendered by Mr. Keigwyn.

THE CREATION OF THE WORLD.

The First Act of the Play.

GOD THE FATHER.

I am Alpha and Omega,
Without beginning or ending:
Very true I am.
In this place shall be my praises
On the face of the water certainly;

* See Gen. ch. 10.

Three persons and one Deity
Do rule of the world sovereign,
In much honour and virtue.

I my Son and Holy Ghost,
Three persons and one substance,
Comprehended in one God.

I am called God the Father,
All light above every thing:
Soon shall be made by my grace
Heaven a royal place for my dwelling,
And my will is that it be my throne of residence.

And the earth likewise below
Soon by compass shall be made:
This shall be my footstool,
For my pleasure at all times,
And mine honour as well.

Heaven here is by me made,
By my Godhead certainly;
And within it shall be put
Who worship me with joy and song.
I will, they shall be for ever.

Nine orders of glorious angels
They shall be royal and bright,
Halleluias to me shall send
To serve me, sovereign of the world:
Now each order to its seat.

I do will that they be put,
And to every one his charge
Shall be appointed to serve me,
When I shall command.

The next extract describes the commencement of the interview between Eve and the Tempter, but can hardly remind us of the corresponding passage, wherein "the spirited sly snake" is first introduced by the sublime muse of Milton.

SERPENT.
(In the Tree.)

Eva, why wont you draw nigh
To discourse and talk with me,
I know what if you knew,
Very joyful I would make you:
Hearken to me if you will.

EVE.—Who art thou within the tree,
Above with noise and melody?
I wonder to hear thee.

I make no society with thee;
From whence comest thou to me?
I wonder to see thee.

SERPENT.—O, good woman, wonder not,
To seek I come by lot
From heaven in great haste.

To discourse with thee it is
Here now very privately;
Something I beg not to miss,
Do not into wonder hie:
Nor fear to see me.

EVE.—I conceive no fear of thee,
Since in face so fair you be:
Nor yet any doubt in the world.

For by thy word it is no lie,
That thou art come from heaven here,
And, if from thence thou art verily,
Welcome to me thou dost appear,
And thy errand shall be believed.

Utter thy message unto me,
And, if I can answer thee,
No doubt thou shalt not be denied.

SERPENT.—It falls to good, doubt no thrall,
Good woman, on my honesty;
Otherwise I shall you fail,
And in it sin grievously,
And I ought to be punished.

EVE.—Good Sir, you have truth expressed,
An ugly thing I should appear;
A mighty longing hath me press'd
To understand what this thing were:
In short time speak, I pray.

SERPENT.—Eva, to thee I'll relate,
Thou should'st be as wise as fate,
And, above all, credit me,
Thou should'st be in as brave a state
As God, who is above thee,
And so surely accounted.

The ensuing lines, which narrate the death of our first parent, are remarkable for that mixture of ludicrous mummery with the most serious scenes, which prevails in other parts of this heterogeneous performance. The devils, introduced on the occasion, were, no doubt, important personages, when embodied, on the stage, in all the dignifying attributes of flesh and blood.

DEATH.—Adam, be ready for me,
Thou see'st me come,
To take from hence—
Thy life with my spear.
To take from hence
There is no longer stay;
Wherefore let me pierce thee,
That I may hole thee—through the heart that I may.
[*Death smiteth him with a spear, and he falleth upon a bed.*

ADAM.—Death, I give thee much thanks,
To take my life——
Out of this world.
I am weary of it, I thank God for it,
My life will be glorious to me to be fetched hence;
Vexation and sorrow of the world:—
They all followed me here.
Therefore let me commend my soul to the Trinity.

First DEVIL.—Comrades be ready,
All you devils,
Adam is dead,
Come fetch him to the kitchen:
To the pit below.

LUCIFER.—No, no, you shall not do so;
'Tis otherwise ordained for him:
In Limbo on the other side,
There he shall stay.—
So 'tis ordained by the Father.
Thou knowest, that in the large hell
There be real mansions,
Where the devils are,
That came out of the bright heavens:
Bearing rule together with me.
The dwelling of the churl Adam
Shall be on the higher side,

In one of those cloisters,
Where he shall not be the more glad,
In losing the presence of the Father.

* * *

First Devil.—All our voyage
Is not worth the great Devil an egg:
Let the churl stay where he is.
Let us carry his associates together
To hell, to bear pains:—
Pains that shall endure for ever.
My soul of old Adam,
Come with me to hell:
There is a place prepared
By the Father for thee without falsity,
To remain for a season.
When the oil of mercy shall come,
Thou shalt be carried to joy:—
To the high heaven.

We shall conclude our extracts with a description of Noah's entrance into the ark, and of the subsiding of the Deluge, all comprised in about forty lines, upon the same principle that the whole Opera embraces a period not much short of seventeen hundred years.

Noah,—Now the ark is built,
Fair and agreeable to my desire,
Of all species of beasts
Bring me quickly by couples,
Cattle and birds likewise,
Two and two, female and male.

Schem.—There is neither beast nor woman in the world,
Female and male here
By me they are brought you:
Here in the ark they are.

Cham.—O father, now make ready,
The flood is come:
There be many men in the world,
That truly said before this time,
That you were foolish.
When you built an ark,
Just here in the midst of the land,
There was no sea nigh,
To put it in motion.

JAPHETH.—They made a scoff of it,
The fear of God's anger was not
On them, I am sure.

NOAH.—The Flood is come—
'Tis good for me to dispatch:
Every sort of beast is gone
Into the ark to their kind,
As is commanded to me.

My children go together,
And their wives also;
The earth is almost covered
By the rain above,—
Thou, woman, come in, wilt thou be drowned?

NOAH'S WIFE.—'Tis fit to save what is,
I must not cast it away.
They cost store of money,
The things, that are here,
Dear Noah, you know that.

NOAH.—'Tis a long time, truly,
Since we lost sight of land;
Wherefore go forth the raven.
Fly speedily and see,
If thou canst find land;
And the dove, very surely,
I will send very quickly,
If she can have sight of the earth.

FATHER IN HEAVEN.—Every thing is dead,
In which the spirit of life was:
I will command anon
The rain that it rain no more.

We here bid adieu to Mr. Jordan and his "Opera," nothing doubting that our readers are fully satisfied with the taste they have had of it. As one of the few relics of Cornish literature (if we may so speak of it), it is, perhaps, curious, and, now that the language has become wholly extinct, must, with all its imperfections, possess an interest, to which it could not otherwise be entitled, and, least of all, as a literary production. It is, at once, a singular specimen of the corruption of the language, and of the depraved taste of the times, in which it was written.

THE MISCELLANIST.—No. XVII.

I. ORIGIN OF LANGUAGE.

As we admitted the letter of DEWI into our last Number, it may be expected, that we should now, in reply, offer some defence of a position, which has been rather strenuously maintained in the CAMBRO-BRITON, and particularly in the "Essay on the Antiquity of the Welsh Tongue," lately inserted *. The position in question, in the words of the Essay, and to which the remarks of our correspondent more immediately apply, is this—that "the hypothesis of an original divine language, complete in all its parts, is not to be defended by any arguments drawn from Scripture or reason." In answer to this DEWI observes, that "he can no more doubt, that language was, at first, communicated to man by the Almighty, than that the substance of his food and the materials of his raiment were provided for him;" and this language, so communicated, he afterwards describes to be "a perfect speech, sufficient for all the purposes of the first man, adapted to his capacities and situation, to the nature and state of things, to the world in which he lived,"—although he had previously characterized it by other terms, which, as we shall presently see, may be regarded as somewhat at variance with those we have just quoted.

Our readers have now before them the whole question in dispute between the writer of the Essay and our correspondent; the former denying the divine origin of language in a systematic form, and the latter, apparently, supporting the affirmative of this hypothesis. We say *apparently*, because there certainly is some contradiction of terms in DEWI's letter upon this point; since, on one occasion, as above quoted, he speaks of the original language as "a perfect speech," adapted to the existing state of things, and, on another, treats it as no more than the "elements" or "materials" of speech. Now, if we consider our correspondent's last-mentioned view of the question, we shall find, that it precisely agrees with that, taken of it by the writer of the Essay, who distinctly states it as his opinion, that "language was, in its infancy, composed of the

* See also vol. i. pp. 41 and 81.

most simple elements, which, although incapable of expressing the various ideas, that subsequently thronged into the human mind, formed the simple yet solid basis, upon which the grand superstructure of human speech, in all its splendid and majestic varieties, was progressively reared." This, surely, differs only in the mode of expression from what DEWI himself says, when he observes, that "man, having received the materials, the simple and primary elements, of speech, as many as were at first necessary, was capable afterwards of encreasing these materials by different modifications." As we take it for granted, however, that our correspondent had no intention to admit the justice of the Essayist's conclusion on this point, we shall treat this quotation as a mere *lapsus linguæ*, and proceed to examine the other assumption, that "a perfect speech," commensurate with the various necessities of the first man, was the immediate boon of the Deity.

Now, if, as we presume, DEWI here means, by "a perfect speech," one of a systematic character, however circumscribed its vocabulary, we repeat the opinion, expressed in the Essay, that such a speech could not have been divinely communicated, and for this obvious reason—that, in man's primitive state, such a boon must have been totally useless. That the first man was endowed by his Maker with the capacity of forming such a speech out of those elementary principles, that are to be found in the natural articulations of the human voice, we have, on former occasions, admitted *; and we have also assumed, what we here repeat, that this is the only manner, in which language can be said to have been originally the gift of heaven. The "elements" of language, indeed, like the "substance of food," and the "materials of raiment," were, no doubt, of divine origin, inasmuch as they were implanted in man's nature at his creation; but, to assume, that he then received "a perfect speech," is as rational as to assert that the refinements of "food" and "raiment," known afterwards to the world, were supplied to him then. In his simple and unsophisticated state the one must have been quite as necessary as the other: an accomplished language, which is but another term for "a perfect speech," must have been as much wanted by the first man as a high seasoned dish for his palate, or a luxu-

* See the places referred to in the preceding note.

rious covering for his body. To ascribe, therefore, to the Deity the boon under consideration, is to impute to HIM, *qui nil molitur inepté*, a conduct at once unnecessary and unmeaning.

The foregoing remarks, our readers will perceive, are offered on the presumption, that DEWI meant to imply, by "a perfect speech," a language regularly and systematically constructed. If, however, his expression had reference only to those "primary elements," of which he elsewhere speaks, then there exists no differnce of opinion between him and the writer of the Essay, who has merely maintained, that a *complete language* was not divinely communicated to the first man. With respect to the elements of one, the Essay distinctly admits, that they were naturally implanted in him, and, consequently, an emanation from his Creator.

We cannot conclude this reply without noticing the charge of impiety (for such it must virtually be considered), which DEWI seems to have made against two writers quoted in the Essay,—M. de Gebelin and Dr. Priestley,—on account, as it would appear, of their espousal of the opinion, which we have here endeavoured to defend, as if such conduct were, indeed, as DEWI would insinuate, "to divest the Deity of his prerogatives," and to "exalt the creature at the expence of the Creator*." We cannot furnish a more satisfactory answer to this covert accusation than what may be found in the following very just and apposite remarks, extracted from the *Celtic Researches* †; and we hope that, in so doing, we shall not expose the worthy author to our correspondent's animadversion.

"I deprecate," says Mr. Davies, "the imputation of impiety for supposing, that man was not furnished with language at his creation. Would it have been a more stupendous miracle, or greater mercy, to constitute a language for man, than to endow him with requisite powers, and with pre-disposition, to make one for himself?—Had primitive language been of divine origin, man would have been under the sacrilegious ne-

* Although the expressions, here quoted, are applied only to Dr. Priestley, and, we must say, with no very great liberality, they must be taken, from the context, as having reference also to the other writer, with respect to the subject immediately under discussion.

† Page 384.

cessity of mutilating it, or altering it, every day. No language could have accommodated itself, exempted from those changes, to the conditions of society, for which man was designed: something would be superfluous or something deficient. Even the language of the Old Testament contains a multitude of terms in acceptations, which Adam, during the first years of his life, could not possibly have understood. How, then, could he have preserved their meaning?"

II. ANSWERS TO THE "QUESTIONS ON THE WELSH LAWS*."

1. The Welsh acre was less than the English: it comprised 2822 square yards. In the Welsh Laws the acre is called *erw;* but the term, most frequently used, is *cyvar.*

2. There is no reason for believing, that the divisions of *Cantrev, Cwmmwd,* &c. prevailed throughout England before its subjugation by the Saxons. The contrary, indeed, is more than probable; for it is well known, that the Romans, during their occupation of the island, introduced their own territorial divisions; and the state of warfare and anarchy, that intervened between the fall of the Roman power and the final success of the Saxons, could hardly have been propitious to the establishment of any extensive political regulations.

3. *Arglwydd* seems to have been used in the Welsh laws for the Lord of the Manor or feudal proprietor, without any reference to the rights of primogeniture. The word has, at present, merely a general signification.

4. There is no instance, of which we are aware, of any national council, composed of the *Natu Maximi,* formerly prevailing in Wales, similar to the English House of Lords.

5. The *Pencenedl,* or Head of the Tribe, seems to have resembled the Chief of the Clan in Scotland. Anciently the whole community was, in Wales, divided into families; and each family had its *Pencenedl,* to whom every member of it, as far as the ninth degree of consanguinity, was politically attached. The duties of a *Pencenedl,* therefore, must have been the general patronage and protection of his Tribe; and he also assisted at certain national councils. See Arch. of Wales, vol. iii. pp. 290 and 307.

* See the last Number, p. 180.

6. As far as we understand this question, we think it very probable, that the Welsh *Cantrev* was the origin of the English Hundred, and that it may also be considered as having formed a county, or canton, of the old Welsh Principalities. The subdivisions of a *Cantrev* were in the following gradation :— 1. *cwmmwd* (comot); 2. *maenawr* (manor); 3. *trev* (hamlet); 4. *gavael* (tenement); 5. *rhandir* (share-land); 6. *tyddyn* (messuage); and 7. *erw* (acre).

7. There is no account, we believe, of the formal coronation of any British king after the time of Constantine; but Arthur is recorded, in the Historical Triads, to have been elected to the sovereignty by a public national convention, as is also Owain, son of the Emperor Maximus, at the close of the fourth century. See CAMBRO-BRITON, vol. i. pp. 168. 281. The species of convention, at which these elections took place, was called a Convention of Urgency, and a description of it may be found in the Institutional Triads. See Arch. of Wales, vol. iii. p. 290.

III. MEDICAL RECEIPTS.

THE following are extracted from a Welsh medical book, written in the year 1611, which is now the property of Mr. John Parry, of Ferm Beilie, in the parish of Llangristiolus, Anglesey.

For the Stone or Gravel.

Take the seed of the broom in good old ale, which the patient is to drink hot every morning during nine successive days: and he certainly will be well.

A Powder to destroy Proud Flesh.

Take the lees of ale, and put it in an earthen pot to be burnt into a powder: apply this to the sore, and it will be well.

To make Eye-water.

Take the black snails off the dew in the month of May, and put them on the spit to roast, and receive the grease in a clean vessel; then mix the grease with an equal quantity of the juice of celandine and the third of white wine. With this anoint thy eyes, and it will improve and brighten the sight.

Awen Cymru.

A'th rodd yw athrwydd Awen.—EDM. PRYS.

PENNILLION.

XCVII.

BLIN yw sangu pigau dur,
A blin yw cur y galon;
Blinach ydyw colli bun,
A hi ei hun yn vodlon.

XCVIII.

Moes dy law, cei law dani;
Moes dy gred, cei gred os myni;
Moes dy veddwl addwyn, tirion:
Yn eu lle cei gorf a chalon.

XCIX*.

Merched glan, vawr a man,
Dyma gan gynhes:
Clod i vun hardd ei llun,
Liwdeg v'un lodes;
Trwyn a gen, teg ei gwen,
Elen angyles;
Llygad main blodau drain,
Talcen brenines;
Ni bu goes, yn ein hoes,
Ei bath gàn Saesnes;
Nac erioed y vath droed
Ar helw Gwyddeles.

C.

Tebyg ydyw morwyn serchog
I vachgen drwg mewn ty cymydog:
A vŷni vwyd? Na vŷnav mono—
Eto er hyny marw amdano.

* This *pennill* is adapted to the beautiful air of *Morva Rhuddlan*. The character of the original is strictly observed in the subsequent translation, with the exception only of the uniformity of the alternate double rhymes, which it was found impossible to preserve without injury to the sense. This variance, however, does not affect the metre.

English Poetry.

TRANSLATION OF THE PENNILLION.

XCVII.

LIKE walking over pointed steel,
So painful is heart-pining;
More pain to lose my love I feel,
And she to me inclining.

XCVIII.

Pledge thy hand, and I'll pledge mine, love,
And my faith, if thou'lt give thine, love:
Give each thought, that's kind and tender,
And take all I can surrender.

XCIX *.

Maidens all, great and small,
My song is cheering:
Praise my fair, bright her air,
Shapely appearing;
Nose and chin, smiles that win,
Angelic seeming;
Eyes that shine †, forehead fine
Like a queen's beaming;
Ne'er was found leg so round
With a fair Saxon ‡;
Ne'er, I ween, foot so sheen
Irish girl walks on.

C.

How much a girl in love resembles
A wayward boy, who pouts and grumbles,
When press'd to eat:—he seems t' abhor it,
Yet all the while is dying for it.

* See the note in the preceding page.

† In the original the expression is "her small eyes like hawthorn blossoms."

‡ The word in the Welsh is *Saesnes*, an English or Saxon female; and *Gwyddyles*, an Irish woman, occurs afterwards. This peculiarity, common to the Welsh tongue, cannot be transferred to the English.

THE "DEE'S DRUID WATER*."

AIR—"*Cader Idris*†!"

I.

I CROSS'D in its beauty thy Dee's Druid water,
The waves, as I pass'd, rippled lowly and lone;
For the brave on their borders had perished in slaughter,
The noble were vanish'd, the gifted were gone!
I pass'd by thy pillar ‡, firm rooted to waken
Long mem'ry of chiefs, that in battle had sunk;
But the earthquake of ruin its basis had shaken,
The voice of the thunder had shatter'd its trunk!

II.

I pass'd by thy castle §, once mirthful and splendid,
Its court was too truly the emblem of thine;
I pass'd by thy abbey ||—its worship was ended,
The ivy hung dark over portal and shrine.
Yet weep not, fair Cambria, though shorn of thy glory,
Thy star shall yet rise in ascendance again,
Song and science are treasuring the leaves of thy story,
Not a page shall appeal to our bosoms in vain.

* Extracted from Mr. Parry's Second Number of "Welsh Melodies," and written by Mr. Wiffen.—ED.

"† *Cader Idris*, or the seat of *Idris*, is a high mountain near the town of Dolgellau, in Meirionethshire. Tradition reports that *Idris* was a giant, and a sublime astronomer, and that he used to contemplate the heavenly bodies from this mountain." [See CAMBRO-BRITON, vol. ii. p. 388.—ED.]

"‡ *Eliseg Pillar*—a British column, considered one of the most ancient existing; erected by *Concenn*, to the memory of his grandfather *Eliseg*, who was killed in a battle fought with the Saxons, near Chester, in 607. The pillar stands in the Vale of Crucis, near Llangollen."

"§ Chirk Castle."—[See the last Number of the CAMBRO-BRITON, p. 154.—ED.]

"|| The beautiful ruins of the Abbey of Valle Crucis, founded about 1200, by *Madoc ab Gruffydd Maelor*." [See pages 210 and 211 of this Number.—ED.]

THE BARD'S LAMENT FOR CYNDDYLAN*.

1.

Oh, mourn for Cynddylan, ye Cambrians mourn,
His sleep is the slumber that wakes not with morn;
The cold hand of death on his eyelids hath press'd,
And his form's on his barrow reclining in rest.

2.

But his soul, on the winds of the land that he sway'd,
Above the dark hills rides in terror array'd;
His voice was the thunder that lately hath roar'd,
And yon blue flash of light was the gleam of his sword.

3.

He comes to his people, his praises to hear,
Let the strings of the *telyn*† be wet with a tear,
That the notes of our woe, as they rise on the wind,
May be soft as the "plaint of the dove for its kind."

4.

Oh! mourn for your hero, oh, mourn for your king:
His glance was the glance of the hawk on its wing;
His speed was the speed of the *iwrch*‡ on the plain,
Be the tears of your woe as the drops of the rain.

5.

His arm was the bearer of death to his foes,
Let the sons of the Saxons, he gave to repose,
Amid their rejoicings be stricken with dread,
For the blood that shall flow for the shade of the dead.

6.

On high let his banner be placed in the hall,
As high be the shield that shall gleam on the wall:
And oh! let the sword, ever firm in his hand,
Be given to him who shall now rule his band.

7.

Mourn, mourn, maids of Cambria, your tresses bedew
With tears,—for the fallen was gen'rous and true;

* Cynddylan ab Cyndrwyn lived in the sixth century, and was prince of a part of Powys. He appears to have been slain in the defence of a town, within his territory, called Tren. Llywarch Hen, a cotemporary bard, has left us a long elegy on his death; and there is also one by Meigant, who lived in the following century. Both are preserved in the Archaiology.—Ed.

† Harp. ‡ Roebuck.

His heart was the ring-dove's, when warmed by your charms,
But the vulture's, when rushing to battle's alarms.

8.

Thou land of the lovely, the noble, the brave,
Whose soil hail'd his birth, and now gives him a grave,
Lament! for the arm of thy strength is laid low,
Thy spear now is broken, unstrung is thy bow.

9.

Then mourn for Cynddylan, ye Cambrians, mourn,
The halls of his mansion are dark and forlorn;
The death shaft has withered the might of the strong,
The soul of our battles, the theme of our song.

S. R. J.

Monthly Register.

CAMBRIAN SOCIETY IN DYVED.

On the 10th of last month a Meeting of the Committee of this Society took place at Carmarthen, on which occasion the chair was filled by that patriotic prelate, the Bishop of St. David's. Among the Resolutions, adopted by the Meeting, the following deserve to be here recorded:—

1. That the communication, transmitted by the Secretaries of the Cymmrodorion in Powys, accompanied with the Resolutions of a meeting lately held at Welshpool, be thankfully acknowledged, and that the hearty congratulations of this Society be communicated to the Cymmrodorion in Powys for the zeal manifested by them in the measures adopted for the preservation of ancient British literature *.

2. That the Queries, relative to the remains of ancient British literature, proposed at the Primary Meeting of this Society †, be forthwith issued by the Secretary in a circular ad-

* We are totally ignorant of the nature of the communication thus made by the Cymmrodorion in Powys, or it should have appeared in our pages. We take this opportunity of stating, that we shall always be happy to give insertion to such proceedings of the Societies in Wales, as possess any public interest, and shall even feel obliged to the Secretaries for the communication. Information of this nature, it is scarcely necessary to add, falls peculiarly within the province of the Cambro-Briton.—Ed.

† See the first volume of the Cambro-Briton, p. 73.—Ed.

dress to the Subscribers and to such other persons as may possess, or have any knowledge of, ancient British MSS.

3. That the Secretary do transmit the thanks of the Committee of this Society to the Committee of the Cambrian Society in Gwent for copies of their Primary Resolutions.

CAMBRIAN SOCIETY IN GWENT.

We noticed last month the institution of this Society, as well as some of the Resolutions, adopted at the Primary Meeting of the Committee. Want of room, however, prevented us from being as explicit, as we wished, on this latter point: we, therefore, insert here the three leading Resolutions, passed at the adjourned Meeting of the Committee, on the 6th of December, and which, with those already published relative to the Prize Poems and Essays, comprise all the proceedings on that occasion of any general interest. In doing this, we cannot refrain from acknowledging the proud feeling, (and we hope also a pardonable one), which the following notices of our humble labours are so well calculated to inspire.

Resolved.—1. That the under-mentioned Gentlemen be elected Honorary Members of this Society, and Members of the Committee:—Sir Edward Pryse Lloyd, Bart.; Charles W. W. Wynn, Esq. Rev. Thomas Beynon, Archdeacon of Cardigan; Rev. Edward Davies; W. Owen Pughe, Esq.; Rev. Walter Davies; Rev. Rowland Williams, Meivod, Montgomeryshire; Rev. John Jenkins, Kerry, Montgomeryshire; Rev. W. J. Rees; John Humffreys Parry, Esq. London; Mr. Edward Jones, Bard to his Majesty; Mr. John Parry, Editor of the "Welsh Melodies"; Mr. John Hughes, Author of "Horæ Britannicæ"; Mr. Edward Williams, Bard; Mr. David Thomas, *Davydd Ddu o Eryri;* John Parry Wilkins, Esq. the Treasurer; and Philip Vaughan, Esq. Secretary of this Society, and the Secretaries of the Cambrian Metropolitan Institution, and of the Dyved, Powys, and Gwynedd Societies.

2. That this Meeting recommend to the notice of the Members of this Society the following works, either on the Welsh Language, or on Welsh Literature:—*Horæ Britannicæ; Gwaith Prydyddawl Huw Morris;* the "*Welsh Melodies,*" edited both by Mr. Edward Jones, and Mr. John Parry; also *The Life*

of Owain Glyndwr, by the Rev. Thomas Thomas; *Cyvrinach y Beirdd*, edited by Iolo Morganwg; the Rev. Walter Davies's Prize Essay, at the Carmarthen Eisteddvod, on the Bardic Institutes of Carmarthen and Glamorgan, about to be published; and the Monthly Publication entitled the CAMBRO-BRITON.

3. That the Secretary communicate the thanks of this Meeting to the Editor of the CAMBRO-BRITON, for his zealous and judicious exertions in promoting the cause of Cambrian literature.

WELSH CHURCH IN LIVERPOOL.

A FEW years ago a proposal was made by some of the most respectable inhabitants of Liverpool, that are connected with Wales, to raise a subscription for the erection of a Welsh Church in that populous town for the benefit of the lower classes of their countrymen, who were not sufficiently versed in the English tongue. On the 20th of last August a General Meeting of the subscribers, resident in Liverpool, took place, at the Welsh Charity School there, for the purpose of ascertaining the state of the funds, when it appeared that they amounted to the sum of £933. 14s. 3d. and that the number of subscribers was seventy-eight, of whom forty-eight are resident in North Wales, and the remainder in Liverpool. In consequence of this statement, from which the inadequacy of the means to the proposed end is but too evident, it was resolved by the Meeting, that a list of the subscribers should be printed for distribution amongst such individuals as might be interested in the promotion of this laudable design, and particularly among the inhabitants of Liverpool connected with the Principality.

The measure, just alluded to, we take it for granted, has since been put into execution, and, while we express our most cordial wishes for its success, we feel it unnecessary to dwell longer upon the the advantages contemplated by the proposal, adverted to, than merely to state, that the natives of Wales, resident in Liverpool, are calculated to amount to near twenty thousand, of whom the greatest proportion is stated to be attached to the established church, and to be very imperfectly acquainted with the English language. The benefits, therefore, in every point of view, whether religious or political, of instituting, amongst such a multitude, a national place of worship in their native tongue, are too obvious to need any argument in

their support;—at least as long as the rational doctrines of the Church of England shall continue to be regarded among the strongest bulwarks of our venerable constitution.

We hope, therefore, soon to hear, that the individuals, who are interested in the success of this design, whether residing in Liverpool or in Wales, have, by their patriotic patronage, rendered its accomplishment no longer a matter of doubt. Subscriptions, it appears, are received by Messrs. Heywood and Co. Liverpool, and also at the several banks in Carnarvon, Denbigh, Holywell, Machynlleth, and Welshpool.

Literary Announcements.

It will be seen by an advertisement, accompanying this Number, that Mr. Pughe's Translation of Palestine and other Poems has just made its appearance; and our readers will not be surprised to hear, that it amply justifies the expectation we held out respecting it on a former occasion. We propose, next month, to offer a review of this interesting production, which we need scarcely recommend, in the mean time, to the perusal of those, who admire our native tongue in its purest and most genuine beauty.

Part VII. of Mr. Cathrall's History of North Wales has recently been published, and is equally creditable, with those that have preceded it, to the industry and judgment of the compiler. In the next Part Mr. Cathrall proposes to commence the History of Druidism, as it anciently existed in Britain.

There has lately issued from the press An Historical Guide to Ancient and Modern Dublin, by the Rev. G. N. Wright, A. M., accompanied by a short "Preliminary Dissertation" on the ancient history of Ireland. The work embodies a great variety of interesting information connected with the Irish capital; it is also embellished by several excellent engravings, and is executed, altogether, in a style of neatness, which reflects considerable credit on the different individuals concerned in its production.

Proposals have just been circulated by the Rev. P. Williams, D. D. for publishing an abridged, and, as the Proposer hopes, an improved, edition of *Hanes y Fydd Gristionogol.* The price to be 4s. in boards; and the names of subscribers to be communicated to the principal booksellers in North and South Wales.

Mr. Campbell, the Scotch antiquary, bas recently returned from an excursion through Ireland and the Highlands of Scotland, where he has been completing his map of the places connected with the Poems of Ossian, a new edition of which he designs to publish in the ensuing Spring, illustrated with geographical and other notes, demonstrating, as Mr. Campbell conceives, the authenticity of the productions ascribed to the old Celtic bard.